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# PREFACE.

THE TRANSLATION of the NEW TESTAMENT, which is here delivered to the public, hath employed the ſtudy and application of ſome years. Nothing hath been wanting that my abilities, and the corrections of my learned friends, could give this publication, to render it worthy the acceptance of the candid and intelligent Chriſtian. But as it is impoſſible to foreſee what reception this work will meet with from the world, I deem it prudent to conceal the names of thoſe learned friends who peruſed the *whole* or *part* of the manuſcript, and *what* their ſentiments were of the execution and utility of the deſign, though the mention of their names would do me honour, as ſome of them have deſervedly attained the firſt eminence in the republic of letters. I begun and purſued the undertaking upon this plan, viz. To tranſlate the ſacred writers of the New Teſtament with the ſame freedom, impartiality, and elegance, with which other tranſlations from the Greek claſſics have lately been executed, and to cloathe the genuine ideas and doctrines of the Apoſtles with that propriety and perſpicuity, in which they themſelves, I apprehend, would have exhibited them had they *now* lived and written in our language. The true meaning and deſign of each author hath been ſtrictly and impartially explored, the ſignification and force of the Greek Original hath been critically obſerved, and, as much as poſſible, transfuſed into modern Engliſh, and the whole ſacred volume elucidated and explained upon a new and rational plan, with ſelect Notes, critical and explanatory. The reader is deſired ever to bear in mind, that this is not a *verbal* tranſlation, but a *liberal* and *diffuſive* verſion of the ſacred claſſics, and is calculated to anſwer the purpoſe of an explanatory paraphraſe as well

as a free and elegant tranſlation. Every ſcholar knows, that the idioms and ſtructure of the *antient* are ſo eſſentially different from the *modern* languages, that a *literal* and *ſervile* verſion of any *Greek* and *Latin* author muſt neceſſarily be barbarous and unintelligible.

The method I purſued was this. I *firſt* carefully peruſed every chapter to inveſtigate and diſcover the ONE true meaning of the author with all the accuracy and ſagacity I could employ, attending to his reaſoning, and to the principles and doctrines he deſigned to inculcate, ever conſulting the beſt commentators upon abſtruſe paſſages, and conſtantly imploring the infinite SOURCE of light and wiſdom to illuminate my imperfect underſtanding. When I apprehended I had found out the *true* ſignification of the Original, and the *preciſe* ideas of the writer at the time he wrote, my *next* ſtudy was to adorn them in ſuch language as is *now* written, and to transfuſe them through the medium of a liberal and explanatory verſion. So that my *firſt* view always was with impartiality and critical attention to diſcover the true ſenſe of my author; my *next* view, to cloathe his ideas in the veſt of modern elegance. Elegance of diction, therefore, hath ever been conſulted, but never at the expence of that truth and fidelity, which ought ever to be ſacred and inviolable in an interpreter of Scripture.

It is pleaſing to obſerve, how much our language, within theſe very few years, hath been refined and poliſhed, and what infinite improvements it hath lately received. The writings of *Hume*, *Robertſon*, *Lowth*, *Lyttelton*, *Hurd*, *Melmoth*, *Johnſon*, and *Hawkeſworth*, will ſtand an everlaſting monument, of what grace and purity in diction, of what elegance and harmony in arrangement, and of what copiouſneſs and ſtrength in compoſition, our language is capable; and the writings of theſe learned and illuſtrious authors are not only a diſtinguiſhed honour and ornament to their country, but in point of true excellence and ſublimity will bear the ſevereſt critical

tical compariſon with the politeſt writers of Greece and Rome. The author knew it to be an arduous and invidious attempt to make the phraſe of theſe celebrated writers the vehicle of inſpired truths, and to diffuſe over the ſacred page the elegance of modern Engliſh, conſcious that the bald and barbarous language of the old vulgar verſion hath acquired a venerable ſacredneſs from length of time and cuſtom, and that every innovation of this capital nature would be generally ſtigmatized as the laſt and moſt daring enormity. But notwithſtanding this perſuaſion, he flattered himſelf that *ſuch* a Tranſlation of the New Teſtament might induce perſons of a liberal education and polite taſte to peruſe the ſacred volume, and that ſuch a verſion might prove of ſignal ſervice to the cauſe of truth, liberty, and Chriſtianity, if men of cultivated and improved minds, eſpecially YOUTH, could be allured by the innocent ſtratagem of a *modern ſtyle*, to read a book, which is now, alas! too generally neglected and diſregarded by the young and gay, as a volume containing little to amuſe and delight, and furniſhing a ſtudy congenial only to the gloom of old age, or to the melancholy mind of a deſponding viſionary. What animated and inſpired me through the whole work, was the pleaſing thought, that by the execution of this deſign, I might, through the bleſſing of God, engage the RISING GENERATION to admire and love the ſacred claſſics, to underſtand the duties, doctrines, and diſcoveries of the goſpel, and to venerate Chriſtianity as the cauſe of God, of truth, of virtue, of liberty, and of immortality.

This is the FIRST ATTEMPT of this nature in our language, and this conſideration, I hope, will entitle it to the learned reader's candour and indulgence. In this undertaking, *Caſtalio* was my precedent and pattern. I have attempted in *Engliſh*, what *Caſtalio* executed in *Latin*. *Caſtalio* hath deſerved well of mankind for tranſlating the Scriptures in a pure, elegant, and diffuſive ſtyle.

The

The relation and mutual dependence of detached ſentences, and the ſeveral diſtinct deductions in a train of argumentation, I have pointed out and elucidated by the incidental inſertion of a few connective words or particles. The obſcure paſſages that variouſly occur, I have attempted in the body of the Tranſlation to explain and illuſtrate in a perſpicuous and explicit manner. I have carefully explored and have endeavoured, upon rational principles, clearly to exhibit the reaſoning of St. *Paul* in the Romans and Galatians. The old diviſion of chapters and verſes I have been perſuaded, contrary to my own judgment, to retain, but I have every where ſignified to the reader, by the *manner* of *printing* and *punctuation*, when they are erroneous; and I have divided the whole into *ſections*. The parallel paſſages, and illuſtrations of particular phraſes and modes of expreſſion from the *Greek* and *Latin* claſſics, I collected in reading the *antients*, and I have generally ſpecified the *page* and *edition* from which they are cited.

I can truly ſay, and I appeal to that Being for my ſincerity, before whom I muſt very ſhortly appear, that my firſt and primary deſign in this work was to exhibit the Chriſtian Religion in its native purity and original ſimplicity, unadulterated with human ſyſtems, creeds, doctrines, and modes of faith. In this work I have conſidered myſelf as belonging to no one party, ſect, and denomination of Chriſtians, but have given a fair and honeſt verſion of the divine Volume, juſt as if I had ſat down to tranſlate *Plato*, *Xenophon*, *Thucydides*, *Plutarch*, or any other Greek writer, with a mind exempt, as much as frail humanity can be exempt, from prejudices and prepoſſeſſion, and ſolely intent upon inveſtigating and diſcovering truth.

Every one muſt be convinced, that a faithful and accurate verſion of any writer in a dead language is ſufficient for underſtanding the meaning and deſign of that author, and that the fidelity of ſuch a tranſlator entirely

ſuperſedes

ſuperſedes all the tedious explications and laborious idleneſs of dull and heavy commentators. The author, therefore, preſumes to aſſert, that the New Teſtament *itſelf*, if carefully and candidly peruſed, with a mind open to the reception of truth, will, by all rational and intelligent Chriſtians, be judged to conduce to a more clear and comprehenſive knowledge of Chriſtianity than thoſe voluminous critics, paraphraſts, illuſtrators, and interpretors of the ſacred Scriptures, who have, in general, done more harm than good, as the majority of them have ſtrenuouſly laboured to make Jeſus Chriſt and his Apoſtles, *Papiſts*, or *Lutherans*, or *Calviniſts*, and have been more ſtudious to wreſt the Scriptures to their preconceived notions, than to adjuſt their religious ſentiments by the plain dictates of reaſon and the infallible rule and ſtandard of the divine oracles. Within theſe few years what dire inundations have we ſeen ruſhing from the preſs and deluging the public, of Commentators upon the Scriptures, Explanations of the Holy Bible, the Royal Bible with notes, the Grand complete Bible, the Grand Imperial Bible! ſome the jobbs of mercenary Bookſellers, others the ſickly dreams of illiterate Enthuſiaſts and entranced Viſionaries, and the generality of them, the ſiniſter production of dark and melancholy Divines, the bigotted abettors of unintelligible myſteries and unſcriptural abſurdities. But notwithſtanding this melancholy ſtate of Religion, and this general corruption of pure and primitive Chriſtianity, yet, bleſſed be God, LIBERTY, RELIGIOUS LIBERTY, has ſtill a temple in the breaſt of thouſands, and the love of truth, *as it is in Jeſus*, and not in human creeds, is warm and vigorous in the boſoms of immenſe numbers of my happy countrymen! Many of theſe worthy ſouls have encouraged me. The thought of *them*, and their *cauſe*, has ever inſpired me with ardour and animation in my ſtudies. For theſe I have tranſlated the NEW TESTAMENT. Theſe, and theſe alone will be my readers. The patronage and protection

tection of theſe hath enabled me, and will ever enable me, to look down upon the illiberal ſcurrility and impotent fury of the uncharitable bigot with Chriſtian contempt.

In fine, ſince deiſm, infidelity, and ſcepticiſm, ſo much prevail in the preſent age; ſince even popery *now* hath its public aſſerters and advocates; ſince enthuſiaſm is continually duping and enſlaving the credulous and ignorant, both among the *great* vulgar and the ſmall, and is daily making a more rapid and amazing progreſs all around us; ſince *rational* Chriſtianity is, at preſent, regarded with ſo much contempt, and even horrour, by the *generality* of the world; and ſince a love of unintelligible myſteries, and a fondneſs for gloomy and inexplicable doctrines, have, with the *majority*, diſcarded reaſon and common ſenſe from religion, the author flatters himſelf the preſent work will be uſeful to his country, in which it hath been his ſtudy to free the NEW TESTAMENT from thoſe falſe tranſlations, which, at preſent, deform it, and render it abſolutely unintelligible to all common readers; to purify its ſacred ſtreams from thoſe corrupt admixtures, by which it was induſtriouſly ſuited to the falſe taſte of the MONARCH and of the age, in which it was tranſlated; to repreſent it, as it really is, in itſelf, a moſt rational, uniform, amiable, conſiſtent ſcheme; and to exhibit, before the candid, the unprejudiced, and the intelligent of all parties, the true, original, divine form of Chriſtianity, in its beautiful ſimplicity, diveſted of all the meretricious attire with which it hath been loaded, and ſolely adorned with its native elegance and charms, which need only be contemplated, in order to excite the admiration, tranſport, and love of every ingenuous and virtuous boſom.

BRISTOL,
Aug. 26, 1767.

E. HARWOOD.

THE

# HISTORY OF JESUS

## BY MATTHEW.

### CHAP. I.

1 THE following is a table of the genealogy of Jesus the Messiah, who is lineally descended from David, as David is from Abraham.

2 1. Abraham
2. Isaac
3. Jacob
4. Judas

3 5. Phares
6. Esrom
7. Aram

4 8. Aminadab
9. Naasson
10. Salmon

5 11. Booz
12. Obed
13. Jesse

6 14. David

7 1. Solomon
2. Roboam
3. Abia
4. Asa

8 5. Josaphat
6. Joram
7. Ozias

9 8. Jotham
9. Achaz
10. Ezechias

10 11. Manasses
12. Amon
13. Josias

11 14. Jehoiakim: about the time of the captivity.

12 1. Jehoiakin
2. Salathiel
3. Zorobabel

13 4. Abiud
5. Eliakim
6. Azor

14 7. Sadoc
8. Achim
9. Eliud

15 10. Eleazar
11. Matthan
12. Jacob

16 13. Joseph
14. Jesus

17 So that from this table you see that there were fourteen generations in all, from Abraham to David——from David also to the Babylonish captivity there were just fourteen generations—there were likewise exactly fourteen from the captivity to the Messiah.

§—18 THE conception of Jesus the Messiah was in this supernatural manner— Mary his Mother had been espoused to Joseph, but before they cohabited [a], it was discovered that she had become pregnant by the holy Spirit.

19 But her husband Joseph being a compassionate man, and unwilling to expose her shame to the world, intended to repudiate her in a private manner.

20 As he was revolving these thoughts in his mind, lo! an angel of God appeared to him in a dream and spoke thus—O Joseph, Son of David! hesitate not to admit and treat Mary as thy lawful wife, for she hath conceived from the holy Spirit,

21 and she shall give birth to a son, whom thou shalt call Jesus, for he shall save his people from their vices.

22 Now the whole of this amazing event was exactly similar to another instance, which is recorded by an inspired prophet in these words:

23 Behold! a pure virgin shall be pregnant, and shall bring forth a son, who shall be called *Emmanuel*, which translated signifies, *God is with us.*

24 When Joseph awoke, he acted according to the direction of the angel, and took her to wife:

25 But refrained from all conjugal embraces [b] 'till her delivery— He called her son Jesus.

## CHAP. II.

1 IN the reign of Herod was Jesus born in Bethlehem of Judea— at which time some eastern Philosophers came to Jerusalem— and said,

2 Direct us where we may find him who is lately born to be the king of the Jews; for having seen his star in

[a] This is the meaning of συνελθειν. Αις συνελθοντες τεκνοποιεμεθα. Xenophon. memor. p. 103. Ed. Oxon. 1741. Πεισαι τον ανδρα συνελθειν. Plut. Lycurg. p. 89. Ed. Steph. Συνελθων δε και γνους, κ. τ. λ. Plutarch. Theseus. p. 5. See also 1 Cor. vii. 5.

[b] γινωσκω is used in the same sense in other greek writers. Βαρσινην — γνους ο Αλεξανδρος. Plutarch. Eumen. p. 1065. Ed. Steph. Μονην γινωσκοντος την γεγαμημενην. Pompeius. p. 1182. Ovid also. Cognita Cyaneë—Met. Lib. 9. 451.

the eaſt, we are come to pay him adoration.

3 At theſe words king Herod and all Jeruſalem were ſtruck with the utmoſt conſternation.

4 The king then immediately convoked an aſſembly of all the high prieſts and Jewiſh clergy, and anxiouſly interrogated them concerning the place where the Meſſiah was to be born.

5 They told him that the place deſtined for his nativity was Bethlehem of Judea—for it was expreſsly mentioned by an inſpired prophet in theſe words,

6 "O thou Bethlehem! thou art in no reſpect inferiour to the firſt and moſt renowned cities of Judea; for thou ſhalt give birth to a great prince, whoſe government ſhall extend over my people Iſrael."

7 The king, upon hearing ſo plain and direct a propheſy, privately ſent for the philoſophers, and [c] ſifted from them the exact time, when the ſtar firſt appeared to them in their country.

8 And when he diſmiſſed them, he ſaid, Go to Bethlehem, and make the moſt diligent enquiries you are able concerning this infant, and when you have found him, give me immediate information, that I may fly to him, and join with you in mutual adorations.

9 No ſooner were they parted from the king and begun their journey, but behold! the luminous ſtar, which they had ſeen in the eaſt, advanced before them—which they followed, 'till they ſay it fixed over the houſe, where the child was.

10 The appearance of this ſtar [d] filled them with inexpreſſible tranſport.

11 Entering therefore the houſe, to which it had directed them, and ſeeing the child and his mother, they proſtrated themſelves before him, and paid him homage: and opening their treaſures they made him rich preſents [e], conſiſting of gold, frankincenſe, and myrrh.

12 After they had in this reſpectful manner teſtified

[c] This is the meaning of ἀκριβώσε. By his enquiries he made himſelf acquainted with the *exact* time that the ſtar *firſt* appeared, in order that he might perfectly know the age of the infant, and murder all the children of his age in the town.

[d] This ſtar muſt neceſſarily have been but a little above their heads: otherwiſe it could not have indicated to the Magians a particular houſe.

[e] This was agreeable to the oriental cuſtom, which obtains univerſally in the eaſt to this day. None waits upon an eaſtern prince without a preſent.

their sense of the dignity of his person, divine providence admonished them in a dream not to go back to Herod — So they returned into their own country by a different road.

13 After their departure, an angel of God appeared to Joseph in a dream, and thus spoke. Rise immediately— take the child and his mother —haste into Egypt, and continue there, 'till I give thee notice to return—for Herod is going to make strict search for the infant, and intends to murder it.

14 Roused by this divine admonition he got up—— took his wife and the infant in the night, and made a precipitate flight into Egypt:

15 where he lived till Herod's decease—So that one may fitly apply to him an expression of one of the prophets— I have called my son out of Egypt.

§—16 BUT when Herod found himself deluded and disappointed by the philosophers, he was dreadfully exasperated, and immediately sent assassins and butchered all the infants, that were not only in Bethlehem, but in all its surrounds, sparing none that were two years old, or under that age, as he had accurately examined the Magians concerning the age of the child.

17 So that the horrours of this scene exactly corresponded to the following description of a like mournful calamity, that occurs in the prophet Jeremiah.

18 "A loud voice of grief was heard in Rama, shrieks and cries and piercing lamentations. Rachel deploring the murder of her children, and quite inconsolable for her irreparable loss [f]."

§—19 WHEN Herod was dead, the Angel of God appearing again in a dream to Joseph,

20 thus accosted him. Rise — take the babe and his mother, and return into Israel—for those who thirsted

[f] Let it suffice, once for all, to observe, that the writings of the old Jewish prophets, which abound in fine descriptions, poetical images, and sublime diction, were the *Classics* of the *later* Jews, and in the subsequent ages all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their very words, when recording any event or circumstance that happened in the history of the persons whose lives they were relating, provided it was similar and parallel to one that happened in the times, or was described in the books of the antient prophets.

for the infant's blood are now no more.

21 In obedience to the divine command, therefore, he returned into the land of Iſrael.

22 Being, however, informed that Archelaus was his ſucceſſour in the kingdom, he was afraid to approach Judea —— in conſequence, therefore, of a divine admonition he retired to Galilee,

23 and lived in a town called Nazareth—by this circumſtance verifying the predictions of the prophets, that the Meſſiah ſhould be brought up in a mean and inglorious obſcurity.

## CHAP. III.

1 DURING the time that Jeſus lived in this private retreat, John the Baptiſt made his appearance, publiſhing this ſolemn proclamation in the wilderneſs of Judea,

2 "Repent, for the kingdom of the Meſſiah is juſt at hand!"

3 This is that extraordinary perſon, who is deſcribed in a paſſage of the prophet Eſaiah in theſe words, "Hark! the voice of a public crier in the wilderneſs, Prepare a way for the Meſſiah, make an eaſy path for his ſacred ſteps!"

4 John affected great plainneſs in his dreſs, and great ſimplicity and auſterity of manners, wearing a garment made of camels hair, tied with a girdle of leather, and his food was locuſts and wild honey.

5 Immediately upon this public proclamation there flocked to him vaſt crowds from Jeruſalem, and from all Judea, and all the adjacent country of Jordan,

6 and they were all baptized by him in Jordan, making penitent confeſſion of their ſins.

7 In that vaſt concourſe that reſorted to his baptiſm were mingled great numbers of Phariſees and Sadducees, perſons of the moſt abandoned principles and characters —at the ſight of whom John broke out into this exclamation, O profligate and hypocritical wretches, who admoniſhed you to ſhun the impending calamities[g]?

8 If you come hither as profeſſed penitents, ſhow the ſincerity and genuineneſs of your repentance by a good life:

9 And do not value yourſelves upon having Abraham

[g] John refers to the deſtruction of Jeruſalem in this and the 10th and 12th verſes.

for your great progenitor, for God is able even from these stones to form a race of men infinitely more worthy of Abraham, who shall inherit his virtues, and whose lives shall reflect dignity upon his character.

10 The ax is this moment lying at the tree's root—— Every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire.

11 I baptize you indeed only with water in order to repentance; but my successour is a personage of infinitely greater dignity, to whom I am not worthy to do the meanest office—he will baptize you with the holy spirit and with fire [h].

12 With his fan he will winnow and thoroughly clear his crops, will collect and carefully deposit the good grain in his storehouse, but the chaff he will burn up and utterly consume with fire unquenchable.

§—13 AT that time Jesus also takes a journey from Galilee to Jordan, and desires John to administer the office of baptism to him.

14 But John refused his request, alledging that he himself ought rather to be baptized by a person of such superiour dignity and eminence.

15 To these remonstrances Jesus replied, "It is necessary for me to be initiated by this ceremony into my public ministry, and incumbent upon me to set before men an example of universal virtue" —Upon this John admitted him.

16 Jesus, therefore, being baptized came immediately out of the water—and behold! the heavens opened over his head, and the spirit of God descended with the rapidity of a dove, and rested upon him.

17 And at the same time a voice issued from the parted clouds saying, This is my beloved Son, the amiable object of my affection!

## CHAP. IV.

1 SOON after this Jesus was thrown into a prophetic trance, and was in a vision transported into the wilderness to be tempted by the devil [i],

2 where,

[h] See Acts ii. 3. 4.

[i] All this passage in Christ's history from the first Verse to the 12th is the narrative of a vision. The antient prophets relate visionary representations as historical facts; and the being *carried by the spirit* and *led by the spirit* are phrases that very often occur in the prophets, and signify

2 where, after having fasted forty days and forty nights, and being excruciated with hunger,

3 the tempter, as he thought, came to him and said, "Since thou art the son of God, convert these stones into bread."

4 To whom Jesus replied in the words of Scripture, "The animal life of man may be sustained not by food only, but by any other means that the will of God shall see proper to appoint[k]."

5 The devil then, he thought, conveyed him thro' the air to Jerusalem, and placed him on one of the battlements of the temple[l],

6 and said to him, "Since thou art the Messiah throw thyself down; for the Scripture says, "Angels shall be appointed to protect thee, they shall support thee, and prevent thee from being dashed in pieces."

7 Jesus replied, "There is another scripture which says, Thou shalt not insult God's providence by rushing into danger."

8 The devil then, he thought, transported him to the summit of a mountain of prodigious height, and shewed him all the kingdoms of the world, and all the splendour and magnificence of them:

9 then turned to him and said, "All these extensive and populous countries I will give thee, if thou wilt prostrate thyself, and pay me religious adoration."

10 To which proposal Jesus answered with indignation, "Thou wicked adversary! depart from me —for the inspired word of truth says, "Thou shalt worship and obey no other being but the supreme God and governour of all."

11 Upon this, he thought, the devil left him, and that angels came and supplied him with refreshment.

§—12 WHEN Jesus was informed that John was imprisoned, he retired into Galilee;

13 and leaving Nazareth, he resided in Capernaum, a

signify an ideal and scenical exhibition of images upon the mind of the entranced prophet. See a similar instance to this in Virgil Æneid Lib. 3. 146—173.

[k] As in the case of *Moses*, Exod. xxiv. 18. and of Elijah, 1 Kings xix. 8.

[l] Of what a stupendous height this was see Joseph. Ant. 19. Lib. 15. Ch. 11. § 5. See also *Strabo*, p. 762. *Paris.* and *Dion Cassius*, Tom. I. p. 121. *Reimar.*

maritime town in the confines of Zabulon and Nephthalim.

14 So that to the residence of the Messiah in this country one may with great propriety adapt the following passage in the prophet Esaiah,

15 "O thou country of Zabulon and Nephthalim, seated on the sea shore beyond Jordan; thou Galilee on the borders of the Heathens,

16 thine inhabitants, who had long been involved in darkness, saw at once the chearing beams of divine light burst upon them, which dispelled from thy regions, the shades of that dense and uncomfortable obscurity that once covered them."

17 Here it was that Jesus first entered upon his public ministry, and began openly to exhort men to repent and reform their lives, assuring them that the kingdom of the Messiah would very soon be erected.

§—18 As Jesus was walking along the sea shore of Galilee, he saw two brothers, whose names were Simon (afterwards called Peter) and Andrew, who were fishermen, and happened then to be casting a net into the sea,

19 he said to them, Follow me, and I will teach you an higher and nobler occupation, not to catch fishes, but men [m].

20 Upon this invitation, they left their nets immediately, and followed him.

21 Advancing farther he saw two other brothers, John and James, the Sons of Zebedee, who were now with their father in the vessel, mending their nets—them he also invited to this great and important office.

22 And they in like manner immediately left their father and the vessel, and obeyed his authoritative call.

23 Attended with these persons Jesus travelled over all Galilee, instructing men in the places appointed for public worship, and every where proclaiming the good news of the speedy erection of the Messiah's kingdom, and healing every disease and distemper with which the inhabitants of that country were oppressed.

24 The fame, therefore, of his miraculous cures was soon divulged thro' all Syria, and they brought to him from all parts sick and diseased persons labouring under a variety

[m] *that is*, recover a degenerate world from vice and misery.

of

of the moſt obſtinate and incurable diſtempers—even of mad[n], lunatic, and paralytic caſes—and he inſtantaneouſly reſtored them all to perfect eaſe and health.

25 And vaſt crowds followed him out of Galilee, and Decapolis, and Jeruſalem, and Judea, and out of the countries beyond the Jordan.

## CHAP. V.

1 SEEING ſuch a numerous concourſe of people around him, he aſcended a mountain, and ſitting down, his diſciples collected themſelves in a body near his perſon.

2 He then with great ſolemnity inſtructed them in the doctrines of his religion in the following diſcourſe:

3 Happy are thoſe who are endowed with true humility—for ſuch are properly diſpoſed for the reception of the goſpel.

4 Happy are thoſe who lament with unfeigned contrition the vices and errors of their paſt lives—for they ſhall be comforted with the chearing promiſes of the goſpel.

5 Happy are thoſe who are poſſeſſed with a mild and inoffenſive diſpoſition — for they ſhall be enriched with the greateſt happineſs this world can furniſh[o].

6 Happy are thoſe whoſe minds are inflamed with a ſacred ardour to attain univerſal virtue—their enlarged and generous deſires ſhall be ſatisfied.

7 Happy are thoſe who are truly campaſſionate and charitable—that benevolence which they expreſs towards their fellow creatures ſhall be abundantly recompenſed to them.

8 Happy are the ſincerely virtuous—they ſhall be admitted to the bliſsful viſion of God.

9 Happy are thoſe who conſtantly ſtudy to promote harmony and peace among mankind—they ſhall be called the Sons of God.

10 Happy are thoſe who ſuffer perſecution for Religion and the rights of conſcience with inflexible patience and fortitude — their victorious conſtancy ſhall be compenſated with a ſuperior degree of future bleſſedneſs.

[n] *dæmoniac* and *mad* were among the Jews ſynonymous terms: for a proof of this ſee John x. 20. *he is poſſeſſed with a dæmon and is mad.*

[o] *Inheriting the earth* ſeems to have been a phraſe among the Jews denoting all happineſs in general.

11 Happy

11 Happy are you, when for your unshaken attachment to my religion men shall offer you every insult and indignity, shall load you with odious names and injurious reproaches, and when their implacable virulence against you shall be such as shall prompt them knowingly to violate the most sacred truth in aspersing your moral characters and profession.

12 Amidst such persecuting rage and violence instead of being dejected and dispirited, exult in unbounded transports of joy and triumph, for heaven will bestow a glorious palm upon your constancy—the most eminent of the prophets underwent the same cruel sufferings and persecutions to which you will be subjected.

13 You, who are soon to commence the public teachers of my religion, ought to be the salt of the earth to preserve it from corruption: you ought therefore to exercise the greatest vigilance over your moral characters and conduct: for with what face can you reprove men for their vices if you are guilty of the same—you will lose your usefulness, and will render yourselves the most worthless and despicable of men.

14 You I shall commission and appoint to diffuse the light of the gospel among mankind—upon you therefore the preachers of this new dispensation the eyes of men will be fixed, and your conduct can no more be hid from the inspection of men than a city erected on the summit of an hill.

15 As a lamp is placed on some conspicuous eminence that all the house may enjoy its useful light,

16 so in like manner let your examples shine before men with that pure and sacred lustre, that all who are witnesses of your daily conversation, seeing the genuine piety and integrity of your lives, may be powerfully excited to embrace your religion and glorify your heavenly father.

17 Do not think that the design of my coming into the world is to abrogate the law of Moses, and the prophets—I am only come to supply their deficiencies, and to give mankind a more complete and perfect system of morals.

18 For I tell you that the precepts of morality are of eternal and immutable obligation, and their power and efficacy shall never be relaxed or annulled, while the world endures.

19 Whosoever

19 Whoſoever, therefore, ſhall attempt, in his public inſtructions to releaſe men from their obligations to the moſt trivial branch of moral duty, loſes all pretenſions to the character of a well inſtructed chriſtian. But whoſoever ſhall ſtrenuouſly inculcate the injunctions of morality, and his life be an ornament to his inſtructions, this perſon ſhall be accounted to have reflected the greateſt honour upon my religion.

20 For I aſſure you, unleſs by the ſuperiour holineſs of your lives you do greater honour to the Chriſtian, than the Scribes and Phariſees do to the Jewiſh, religion, you will not be deemed proper ſubjects of the Meſſiah's kingdom.

21 How far my religion is deſigned to exalt and dignify human nature, and to advance morality to a purity and ſublimity unknown to former diſpenſations, learn from the following inſtances —You know that God prohibited murder to the antient Jews under pain of death.

22 But I ſay to You that whoever ſhall indulge cauſeleſs and unprovoked reſentment againſt his chriſtian brother, ſhall be puniſhed with a ſeverity ſimilar to what is inflicted by the *court of judgment*—he who ſhall ſuffer his paſſions to tranſport him to greater extravagancies, ſo as to make his chriſtian brother the object of deriſion and contempt, ſhall be expoſed to a puniſhment *ſtill* ſeverer, correſponding to what the *council* impoſeth — But he who ſhall load his fellow chriſtian with odious names and abuſive language, ſhall incur the ſevereſt degree of all puniſhments, adequate to that of being burnt alive in the valley of Hinnom [p].

23 For ſuch is the amiable temper and diſpoſition I would have my followers to cultivate, that if any of you are going immediately to perform an act of religious worſhip, and happen, juſt before the time, to recollect that you have offended your brother by ſome part of your conduct towards him;

[p] The *judgment* and *council* were *courts* of judicature among the Jews. The *judgment* took cogniſance of common petty caſes, and could inflict but ſlight puniſhments. The *council* was a more auguſt and venerable court, and inflicted greater. By images taken from theſe Jewiſh courts are the different degrees of future puniſhment repreſented. The *judgment* denotes the loweſt degree: the *council* an higher: the *valley of Hinnom* the higheſt. See Lamy introd. biblic. Vol. i. p. 270.

24 heſitate

24 hesitate not a moment — leave your public devotions unperformed — fly to thy brother — be reconciled to him—let all differences be composed, and mutual harmony be perfectly restored, and then approach God's house—otherwise all thy solemn public addresses to him will be repulsed.

25 The consequences of mens violent resentments, if not prevented in their first rise, are often dreadful and deplorable. Endeavour therefore, by the most mild and conciliating manners to soften and allay the fury of an adversary, before he proceed to the most unhappy extremities.

26 If thou art too proud to make any concessions, and forbearest to soften his anger by lenity and condescension, he will inflict upon you that misery, which by an early reconciliation you might have prevented—but from which you will not escape, 'till you have fully glutted his revenge.

§—27 You know the law prohibits adultery:

28 But I tell you, that whoever looks upon a woman with libidinous thoughts and desires, tho' his inclinations are not produced into open actions, is in his mind guilty of the crime of adultery:

29 For such is the chastity and purity, which the christian law indispensably requires, that every carnal appetite, which gratified would lead men to sin and everlasting perdition, must be subdued, with whatever reluctance it is done.

30 Every vice, therefore, to which a man hath long been habituated, and for which by repeated indulgence he hath contracted the strongest inclinations, must be eradicated from the mind, tho' the expulsion of it should be with the same torture and regret that the cutting out an eye, or the taking off an hand, would occasion.

31 On several accounts you know also that the law permitted divorces.

32 But I say unto you, that whosoever shall repudiate his wife, except for adultery, is highly criminal, in both causing her, whom he hath thus dismissed, and him, who may afterwards marry her, to be guilty of adultery.

§—33 AGAIN, the law deterred men from perjury by declaring the indispensable obligation of those oaths, for the performance of which they had solemnly appealed to God.

34 But

34 But I command you to refrain from all oaths whatſoever — to make no direct appeals to *heaven*, ſince *that* is in effect invoking God to be witneſs of your appeals — ſince *heaven* is his throne.

35 Neither ſwear by the earth, ſince *this* is ſwearing by his footſtool — nor by Jeruſalem, ſince *this* likewiſe is ſwearing by him who hath fixed his temple and worſhip there.

36 Neither ſwear by thine head, for this is alſo an indirect appeal to the great Creatour, whoſe original eſtabliſhed laws thy will and power cannot alter in the leaſt inſtance — in even changing a ſingle hair of thine head into white or black.

37 But let your converſation be conducted with the greateſt plainneſs and innocence — uſing only a ſimple affirmation, or denial — for all ſuperfluous aſſeverations are neither innocent, nor flow from a good principle.

§ — 38 THE law likewiſe gave a ſanction to the retaliation of evil, and awarded, That he who had inflicted any injury upon the perſon of another, ſhould ſuffer the ſame injury in his own.

39 But the goſpel is deſigned to harmonize mens tempers and diſpoſitions, to endow them with a different ſpirit, and to teach them rather to ſubmit to injurious treatment, than requite it by revenge.

40 Chriſtianity alſo requires you rather to recede from your right in ſmall matters than contend for it in litigious and quarrelſome lawſuits.

41 And whoſoever ſhall compel you by threats or violence to carry a burden for him a mile, rather ſubmit to his unreaſonable demands and go two, than ſuffer yourſelves to be tranſported into a fit of vehement paſſion and rage, and by fury and violence diſhonour the genuine principles of your religion.

42 Cheriſh the kindeſt affections towards your fellow creatures — refuſe not your charity and aſſiſtance to thoſe who ſolicit it from you, and be not unwilling to lend to thoſe, who are under a neceſſity of borrowing.

§ — 43 FINALLY, the law inculcated upon men the love of their neighbours, but allowed them to hate their enemies [q].

[q] Sylla's Epitaph was this. Ουτε των φιλων τις αυτον ευ ποιων, ουτε των εχθρων κακως, υπερεβαλετο. Plutarch. Sylla. p. 870. Ed. Steph. Gr.

44 But

44 But the Chriſtian religion inſiſts upon a different temper and conduct, and requires its profeſſors to love their enemies—to ſpeak well of thoſe, who load us with execrations—to do friendly offices to thoſe, who diſcover the greateſt malevolence towards us, and to return the calumnies and abuſe of thoſe, who injuriouſly aſperſe and perſecute us, with prayer.

45 By the culture of theſe benevolent principles which my religion enjoins, you will, in the higheſt degree, of which your natures are capable, aſſimilate yourſelves to the Divine character, who makes his ſun to riſe, and his rain to fall, upon good and bad, without diſtinction.

46 For where is your merit in loving thoſe, whom you are perſuaded will return your love? —Perſons of the moſt abandoned characters act in this manner.

47 And what ſuperiour virtue do you diſplay in laviſhing your benevolence only upon your friends?—This is no more than what even the moſt profligate wretches do.

48 But it is incumbent upon you to riſe to higher and nobler attainments in all moral excellence, and to make the perfect character of the Deity the object of your imitation, conſtantly endeavouring to acquire as near a reſemblance to his conſummate benevolence and goodneſs, as the imperfection of your natures will admit.

## CHAP. VI.

1 IN the diſtribution of charity ſhun all oſtentation—for if your beneficence be founded in nothing better than a deſire to attract the notice of mankind, it will not be rewarded by your heavenly father.

2 When you therefore relieve perſons in diſtreſs, do not imitate the vain parade, which hypocrites uſually affect, in ordering a trumpeter to walk before them, and to make a proclamation in the open ſtreets and in places of religious worſhip, that you are going to give away ſuch a ſum in publick charity—ſuch a conduct may gain the applauſe of men, which is its great and ſole object, but the approbation of God it will never ſecure.

3 But let thy charity be given in ſilence and ſecreſy, and thy left hand be a ſtranger to the kindneſs that thy right hand is diſpenſing.

4 For tho' thy liberality eſcapes the notice of men, yet an omniſcient God is a witneſs

witneſs of it: and thoſe acts of compaſſion, which thou concealeſt from the world, will one day be proclaimed in the moſt public manner.

§—5 IN your addreſſes to God guard againſt thoſe oſtentatious airs of devotion which hypocrites aſſume in order to be admired as mirrours of heavenly-mindedneſs; ſtanding up and praying in the moſt conſpicuous places in the ſynagogues, and uttering loud ſtrains of an affected piety at the corners of crowded ſtreets, merely to attract mens attention — The gratification of their vanity from a deluded multitude ſhall be the only reward they ſhall receive.

6 But when thou prayeſt, withdraw from the view of the world—ſhut thyſelf up in privacy and ſilence—and with a devout heart and fervent affections pour out thy devotions to that Being who is preſent with thee in all thy retirements, and who will at the general reſurrection publickly reward the ſilent ſincerity of thy undiſſembled piety.

7 Think not the deſign of prayer is by the dint of importunity to teaze the Deity into a compliance with our requeſts—Carefully avoid therefore the errour of the heathens who think that the ſupreme Being can be prevailed upon by enthuſiaſtic clamours, and a conſtant unvaried repetition of noiſy expreſſions.

8 Imitate not in the exerciſes of devotion, a conduct ſo erroneous and abſurd: for the indulgent Parent of mankind perfectly knows your ſtate and condition, and the bleſſings that will be moſt proper for you before you ſolicit him to beſtow them.

9 In order to guard you from miſtakes in this important concern I will propoſe the following as a model for your devotions — O Thou great governour and parent of univerſal nature—who manifeſteſt thy glory to the bleſſed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundleſs dominion be happy in the knowledge of thy exiſtence and providence, and celebrate thy perfections in a manner moſt worthy thy nature and perfective of their own!

10 May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed—May the inhabitants of this world pay as chearful a ſubmiſſion and as conſtant an obedience to thy will, as the happy

happy ſpirits do in the regions of immortality—

11 As thou haſt hitherto moſt mercifully ſupplied our wants, deny us not the neceſſaries and conveniences of life, while thou art pleaſed to continue us in it[r]—

12 Pardon the numerous errours and ſins, which we have been guilty of towards thee; as we freely forgive and eraſe from our hearts the injuries that our fellow creatures have done to us—

13 Suffer no temptation to aſſault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpoſe and reſcue us from vice and ruin—Theſe requeſts we addreſs unto thee, for thou art poſſeſſed of power which enables thee to ſuccour, and of goodneſs, which diſpoſes thee to befriend all thy creatures—and theſe thy glorious perfections will continue immutable, and be the objects of praiſe and adoration throughout all the ages of eternity! Amen!

14 Obſerve, that in this prayer I make your forgiveneſs of others the condition of the divine forgiveneſs: for if you pardon the crimes and offences of your fellow creatures, the divine mercy will forgive you.

15 But if you addreſs God with a mind full of irreconcileable enmity againſt your brethren for the faults and foibles they have been guilty of towards you, the prayers you offer will in like manner be repulſed, and God will not pardon the crimes you have committed againſt him.

§—16 WHEN you keep a religious faſt, guard againſt that affected gloom and melancholy which hypocrites aſſume on ſuch an occaſion—for they diſtort and charge their features with ſolemn and ſanctimonious grimace, that men may be ſtruck with admiration at the religious auſterities they practiſe—But be aſſured that the praiſe of men ſhall be the only reward they ſhall acquire.

17 On the contrary, when you faſt, ſtudy no ſingularities of look and gait, but appear among men in your uſual dreſs and chearfulneſs.

[r] Επιουσιον αρτον ſignifies common neceſſaries through *ſubſequent* life. Επιουσης ημερας the ſubſequent day, Plutarch Cato Jun. p. 1451 Edit. Steph. and Acts vii. 26. We learn from Ariſtophanes that it was cuſtomary for the Athenian ladies to ſwear, νητην επιουσαν ημεραν. Ariſtoph. Εκκλησ. p. 690. Edit. Amſtel. 1670, & Faber in loc.

18 Studying

18 Studying to recommend yourſelves not to men but to God, before whoſe eye all the receſſes of the ſoul are open, and who will publickly reward ſincere virtue, tho' exerciſed in the moſt obſcure retreat.

§—19 My religion is deſigned to raiſe mens affections to higher and nobler objects than this world furniſhes. Strive not, therefore, with infinite care and anxiety to accumulate immenſe treaſures of earthly riches, which are perpetually liable to many accidents, and which are in their nature tranſitory and periſhing.

20 But let it be your principal concern to acquire celeſtial riches—which no calamities can poſſibly injure, or eternity itſelf ever exhauſt.

21 It is of the greateſt importance that your affections be properly placed, for the mind is ſoon governed by its predominant inclinations, and where the treaſure is, there the heart is centered.

22 Reaſon is to the ſoul, what the eye is to the body—If thy reaſon be preſerved ſtrong and clear, thy moral diſpoſitions will be maintained in their proper harmony and order.

23 But if the eye of reaſon be ſuffuſed with prejudice, or injured by vice, all thine intellectual powers will be loſt in the ſhades of errour. Should thy reaſon itſelf, therefore, be thus obſcured, in what dreadful darkneſs muſt thy whole mind be involved!

24 As it is impoſſible for a ſervant to love two maſters of quite different diſpoſitions and tempers with equal affection, for one will neceſſarily be the object of his eſteem and regard, and the other of his averſion and contempt—ſo no perſon can at the ſame time be a truly religious and good chriſtian, while his heart is enſlaved to ſordid avarice and worldly-mindedneſs.

25 I command you, therefore, to ſuppreſs all immoderate deſires of earthly pleaſures and indulgencies, and not to be ſollicitous and uneaſy how you ſhall gratify your appetites——what repaſts will give you the moſt pleaſure——what liquors the moſt exquiſite ſenſations—and what apparel will add the moſt elegance and grace to your perſons—For is not life of infinitely greater worth than all the refinements of luxury, and a good conſtitution of unſpeakable greater value than the moſt ſumptuous robes!

26 Contemplate the fowls—they have no fields to ſow, no crops to reap, no barns to fill—and yet the great parent

rent of nature ſupplies them with food—Since then the fowls make no anxious proviſion for themſelves, ought ye, whom God hath formed rational and intelligent beings, to debaſe the ſuperiour dignity of your nature by a reſtleſs paſſion for ſenſual enjoyments?

27 Such anxiety is as abſurd as it is impious—for by the exertion of all your care you cannot add a moment to the original period aſſigned to human life[s].

28 Survey with attention the lillies of the field, and learn from them how unbecoming it is for rational creatures to cheriſh a ſolicitous paſſion for gaiety and dreſs—for they ſuſtain no labour, they employ no cares to adorn themſelves:

29 and yet are cloathed with ſuch inimitable beauty, as the richeſt monarch, in the richeſt dreſs, never equalled.

30 Since then God laviſhes ſuch a variety of ſtriking colours upon a tranſient, ſhort-lived flower; ought ye, who are creatures ſo highly exalted in the ſcale of being, to diſtruſt divine providence?

31 Cheriſh not, therefore, ſuch uneaſy thoughts as theſe —— What ſhall I eat! what ſhall I drink! what ſhall I wear!

32 Theſe are enquiries, that are perpetually corroding the minds of *Heathens*, but ought not to prey upon Your happineſs, ſince God knows that you require the common comforts and neceſſaries of life, but expects you, under the *goſpel*, to aſpire after nobler purſuits.

33 For let it be your *principal* ſtudy and concern to approve yourſelves the virtuous ſubjects of God's moral government—and his providence will not be wanting to ſupply you with the other *inferiour* bleſſings that reſpect the body.

34 Brood not, therefore, over futurity with anxious deſponding thoughts. Let futurity take care of itſelf—the miſeries of the preſent day are enough without our adding to them by anticipating evils that are future.

## CHAP VII.

1 BE not prone to cenſure others, leſt you provoke God to judge you with the like ſeverity.

2 For the ſame meaſures

[s] Τοις ικελοι, πηγυιον επι χρονον ανθεσιν ηβης Τερπομεθα. *Mimnernus* apud Ελεγειακα τινα. Edit. Oxon. p. 8.

that

that you keep in your treatment of others, the ſame meaſures will God, at the laſt day, ſtrictly obſerve in his conduct towards you — for according as you judge men with lenity or cruelty, ſo will ſupreme juſtice retaliate it with like mercy or rigour.

3 Why is thine eye fixed upon thy brother's conduct with a penetration, that the ſlighteſt fault and foible cannot eſcape—while at the ſame time thou thyſelf art guilty of moſt heinous enormities?

4 With what face canſt thou reprove, and exhort others to reformation and amendment, when thine own life is a notorious ſatyr upon thine inſtructions?

5 Firſt leave off, hypocrite, thy ſhameful courſes — and then gravely remonſtrate againſt the venial imperfections of thy neighbours.

6 Let your admonitions be ever dictated by prudence—for to rebuke thoſe, whom you have reaſon to believe are obſtinate and incorrigible, is unneceſſarily expoſing your perſon to inſult, and your inſtructions to contempt [t].

7 Theſe are the duties which the goſpel requires of you, but in order to the diſcharge of them invoke divine aſſiſtance—which will not be denied to your ſincere and virtuous endeavours to obtain it.

8 For the fervent prayers of every good perſon to the father of wiſdom to aid and ſtrengthen his imperfect virtue will not be rejected.

9 Learn from parental tenderneſs the indulgent diſpoſition of the ſupreme father towards his dependent creatures—For is there any man, however abandoned and depraved, who, when his ſon aſks him for the neceſſaries of life, will give him ſomething that is uſeleſs or hurtful? for example, when his child cries for bread, will give him a ſtone,

10 or a ſerpent—when he deſires a fiſh.

11 If, therefore, parents of the very worſt characters give to their children what is proper and uſeful for them —how much more will the moſt kind and compaſſionate Father of all, impart ſuitable favours and bleſſings to his ſupplicants.

12 In fine, make the condition of your fellow crea-

[t] Qui pretium meriti ab improbis deſiderat,
Bis peccat; primum quoniam indignos adjuvat,
Impunè abire deinde quia jam non poteſt.
*Phæd. Fab.* Lib. 1. Fab. 8.

tures your own,—and behave to others in the ſame manner, as you would expect, if you were in their circumſtances, and they in yours—In this one moral maxim is virtually comprehended the whole ſyſtem of duty in the law and the prophets.

§——13 ENTER into the ſtrait gate of virtue and chriſtianity—for the gate is wide, and the road ſpacious and eaſy that conducts to perdition—and the generality of mankind travel it.

14 For the gate is narrow, and the road rough and difficult that leads to the goſpel and to life [u] —— and ſuch is the degeneracy of Jews and Gentiles, that there are but few who will diſcover it.

§—15 BE ever cautious of being deluded by falſe teachers, who will practiſe every art to impoſe upon you, and aſſume the harmleſs innocence of the lamb to cover the inward treachery and rapacity of the wolf.

16 But the infallible criterion of their characters is this—Inſpect their lives and actions, and you cannot be deceived. The fruit diſcovers the true nature of the tree. Thorns produce not the generous grape——the thiſtle bears not the luſcious fig.

17 A good tree bears good fruit—a bad tree, bad fruit.

18 In the ſame manner, a good heart produces good actions—a bad heart, wickedneſs.

19 And as the tree that bears worthleſs fruit, however fair its form and beautiful its leaves, is cut down and burnt,——ſuch will be the fatal deſtruction to which God will conſign the ſpecious hypocrite and incorrigible ſinner.

20 So that a man's actions are the true index of his heart, and the ſole infallible teſt of the goodneſs, or badneſs of it.

21 It is not an outward profeſſion of the chriſtian religion that will entitle men to future happineſs, but a ſincere obedience to the divine will, and an uniformly pious and virtuous conduct.

22 Many at the day of judgment will thus addreſs me—Lord! did we not embrace thy religion—did we not preach and inſtruct others in the doctrines and duties of it——did we not in conſequence of our profeſſion, perform the moſt ſtupendous

[u] I am the way, the truth, and the LIFE. Life in this verſe correſponds to perdition in the verſe before.

miracles,

miracles, and work the moſt aſtoniſhing cures. Are we not, therefore, thy true diſciples—and wilt not thou beſtow upon us thoſe bleſſed rewards thou art now going to diſpenſe?

23 But to theſe I will reply———Notwithſtanding your former perſuaſion of the truth of my religion, and the zeal you have ſhowed in aſſerting and vindicating its doctrines—yet you have diſgraced it by an immoral life. Such as you I will never approve as my genuine diſciples——Ye ſinful and abandoned creatures depart!

24 Theſe are the religious and moral inſtructions of my goſpel—whoſoever, therefore, ſhall cordially embrace and practiſe them, may be compared to a prudent and intelligent perſon, who built his houſe upon a rock:

25 which, when aſſaulted by the raging tempeſt, the impetuous torrent, or the furious whirlwind, ſuſtains the ſhock—for it is founded on the unſhaken baſis of a rock.

26 But him, who is perſuaded of the truth of chriſtianity, and yet lives in the open practice of the vices it condemns, I will compare to a fooliſh man, who builds an houſe upon the ſand.

27 So that whenever the ſtorms rage, or the floods ruſh, or the blaſts aſſail it; it ſinks, and falls in moſt dreadful ruins.

§—28 HERE Jeſus ended his diſcourſe—and the multitude ſtood fixed with admiration at the ſublimity of his doctrines:

29 for theſe inſtructions were delivered not in the cold and negligent manner of the Scribes—but with a dignity and authority that ſpoke their divine original.

## CHAP. VIII.

1 AFTER this diſcourſe he deſcended from the mountain—and was received and followed by prodigious crowds.

2 When behold a wretched ſpectacle — a perſon covered with leproſy approached, and falling proſtrate before him, ſaid, Sir, you have power to free me from this ſhocking diſeaſe.

3 Jeſus then extending his hand touched him, ſaying—I will reſtore thee to health—and inſtantly the leprous ſcurf no was more.

4 Jeſus then ſtrictly charged the man by no means to divulge his miraculous cure, but to go immediately to the prieſt, and offer the uſual ſacrifice; in order that the man

might give publick and inconteſtable evidence of his being really and perfectly cured.

§—5 WHEN Jeſus had juſt entered Capernaum, a Roman captain came to him, and accoſted him in theſe importunate terms,

6 Sir, my ſervant hath juſt had a ſtroke of the palſy, and is now in my houſe in the moſt excruciating torture.

7 I will immediately come, replied Jeſus, and heal him.

8 Upon hearing this anſwer, the officer with great humility ſaid, Sir, I deem myſelf unworthy that a perſon of your illuſtrious dignity ſhould come under my roof —one word, I am perſuaded, of your authoritative voice will ſpeak my ſervant into perfect eaſe and health.

9 For if I, who command a body of men in the Roman army, can, by a word, order my corps to any ſervice, and my orders are immediately obeyed [w]—how much more muſt you, whom I believe to be inveſted with divine power, by a word effect my ſervant's cure.

10 Jeſus expreſſed amazement at hearing ſuch a reply, and turning to his followers ſaid—This *Heathen* hath done more honour to the dignity of my miſſion and character than any of the *Iſraelites*.

11 But I aſſure you that great numbers of the *Heathen* nations, in the moſt diſtant regions, ſhall embrace the goſpel, which the *Jews* reject, and ſhall be incorporated into that kingdom, whoſe eſtabliſhment they now ſo violently oppoſe.

12 But they, to whom theſe advantages are firſt offered, ſhall on account of their inexcuſable incredulity and enormous vices be ejected from the bleſſings of chriſtianity, and the whole nation be doomed to the moſt dreadful calamities, that ever befel a people and country [x].

13 Jeſus then turned to the officer and told him that the divine power, with which he believed him to be endowed, was already exerted in the recovery of his ſervant ——and at that very inſtant he found himſelf in perfect health.

§—14 JESUS afterwards retiring from the crowd went into Peter's houſe, and found

[w] Agmen et ſtare paratum et ſequi: — intentum ad ducis non *ſignum* modo, ſed etiam *nutum*. *Curtius*, p. 80. Delph.

[x] He refers to the deſtruction of Jeruſalem by the Romans.

his

his mother in law confined to her bed by a violent fever.

15 But he touched her hand—the fever left her—she rose and provided for their refreshment.

16 In the evening the crowds collected again, and brought him many afflicted with madness—but this and every other distemper he instantaneously removed by a word.

17 By these miraculous cures accomplishing the following prediction of the prophet Isaiah concerning him —"Our maladies he healed, and expelled all the diseases, with which our natures were oppressed."

§—18 But when Jesus found himself greatly incommoded by the pressing crowds, he ordered his disciples to get a boat and ferry him over the lake.

19 While the boat was preparing, a scribe approached him, who deluded with the hopes of gaining preferment in his kingdom, thus addressed him, "Great teacher! I am determined to attend you wherever you go."

20 To this speech Jesus replied, You egregiously err, if you imagine that I am going to erect an earthly kingdom of pomp and magnificence—so far from this that the beasts of the field, and the fowls of the air are accommodated with better and happier conveniencies than the son of man.

21 At that time also another of his followers said to him, Sir, I have formed deliberate resolutions to follow you; only at present allow me to go home to attend the funeral of my father and settle his effects.

22 Jesus said to him—— From the moment you engaged in my cause, you were under an indispensable obligation to renounce all connections with your earthly relations and fortunes. Let those who are dead to all sense of religion and virtue distract themselves with sordid cares —but do you adhere to me, and diligently study the doctrines and instructions of my religion.

23 In the mean time the boat was got ready, into which he passed, attended by his disciples.

24 And being fatigued with the labours and duties of the day he soon sunk into deep sleep—But behold, during his repose, it suddenly blew a dreadful storm—the sea run high—and the waves lashed over the sides of the vessel.

25 The disciples, greatly

alarmed with their danger, awoke him, crying out—Sir! save us! we are all perishing!

26 Jesus said to them—Why are ye seized with such terrours —— how long will you distrust those miraculous powers, with which God hath endowed me—He then stood up, and with a word repressed the winds, and controuled the surges—and a calm immediately ensued.

27 At seeing such an amazing scene, the persons, who were in the vessel, were fixed in the last astonishment and said——What power is here exerted! What divine personage is this, whose mandate the winds and waves obey!

§—28 ON his landing in the country of the Gergesenes, he was met by two madmen, issuing from the subterraneous vaults, where the people of that country deposited their dead—Their disorder often instigated them to such horrid acts of ferocity, that no body durst travel that road.

29 At seeing Jesus, whom they had heard of, they broke out into a loud vociferation, such as their disordered minds dictated—O Jesus, son of God! what business hast thou with us—art thou come hither to inflict torments upon us before our time is come?

30 Now it happened that there was at some considerable distance a very large herd of swine feeding.

31 The madmen, uttering such wild effusions, and making such absurd requests as persons in raging madness always do, begged that he would suffer the dæmons[y] to pass from them into the swine.

32 They had no sooner spoken and he permitted, but behold! the whole herd was seized with madness —— run down a precipice —— rushed into the sea, and perished in the deep.

33 The keepers struck with terrour ran away into the town, and told what had happened, adding also an account of the miraculous cure of the two madmen.

34 Alarmed with this publick disaster, the whole town came out in a body to meet Jesus, and dreading his power, unanimously entreated him to leave their country.

y In antient time, both among *Jews* and *Heathens*, *madness* was almost universally supposed to be occasioned by the possession of *Dæmons*.

CHAP.

## CHAP. IX.

1 AT their earneſt ſolicitation he re-entered the boat, croſſed the lake, and came into the town, in which he had been educated.

2 Upon his arrival there they brought him a miſerable object lying on a couch, ſhaking with the palſy—Jeſus being conſcious of the faith they repoſed in him as a divine meſſenger, ſaid to the paralytic—Son, thy ſins be forgiven!

3 Some of the ſcribes when they heard this ſaid within themſelves —— what horrid blaſphemy againſt God is this man guilty of!

4 But Jeſus, who was perfectly acquainted with every ſentiment in the human heart[z], ſaid to them, Why do you cheriſh in your minds ſuch malevolent and injurious thoughts againſt me?

5 For is it a leſs exertion and proof of divine power to forgive his ſins, than to reſtore him to health and ſtrength?

6 But what induced me to expreſs myſelf in this manner was, to convince you by an evident miracle, that the ſon of man is endowed with authority to forgive ſin—he had no ſooner ſpoken theſe words, but he turned to the ſick perſon, and ſaid—Riſe—take up thy couch—and go home.

7 Inſtantly the man found his limbs nerved with ſtrength ——he roſe —took up his couch, and carried it home.

8 The crowds, who were witneſſes of this amazing exertion of miraculous power, were ſtruck with aſtoniſhment, and with the devouteſt reverence glorified God, who had communicated to man ſuch ſtupendous endowments.

§—9 IN paſſing from Capernaum Jeſus ſaw a perſon, whoſe name was Matthew, ſitting in the tax-gatherers office, whom he commanded to *follow him—The man immediately quitted his buſineſs, and mingled in his train.

10 Jeſus accepting of an invitation to his houſe ſat down with his diſciples at table among a large company, conſiſting of tax-gatherers,

[z] Στητην, ουδε τι μιν προσεφωνεον, ουδ' ερεοντο,
Αυταρ ὁ εγνω ησιν ενι φρεσι, φωνησεν τε. Iliad A. 332.

There are many inſtances occur in the hiſtory of Chriſt, of his knowing mens thoughts.

* Our Saviour knew him to be a perſon poſſeſſed of virtuous diſpoſitions.

and

and other persons of immoral characters.

11 The Pharisees greatly offended with his behaviour on this occasion asked his disciples, what induced their master to cultivate such intimate friendships with persons of such infamous and profligate lives.

12 Jesus overhearing them replied, The healthy have no occasion for physic—it is of use only to the indisposed. Those, who are holy and good are *already* in possession of that moral health that my instructions were designed to give men — my doctrines are only intended to heal the vices and rectify the mental disorders of mankind.

13 Examine and discover the true meaning of those words of the prophet—— "The exercise of mercy and compassion is more agreeable to me than the most numerous and costly sacrifices" — For the design of my coming is not to address my discoveries to the virtuous, but to engage the wicked and depraved to repentance and amendment of life.

§——14 AT that time the disciples of John came to him and spoke thus—Why do we and the Pharisees celebrate many religious fasts, when no such austerities are enjoined upon thy disciples.

15 To whom Jesus replied — Can the friends and companions of the bridegroom indulge melancholy sorrow, during the celebration of his nuptials? —— When he leaves them, the days of festivity and joy will be over, and they shall find a sad reverse.

16 For to insist upon my disciples, who are but lately entered into the profession of christianity, practising a course of rigid abstemiousness and mortification, would be acting as absurdly as he, who should join a large piece of new cloath to an old and obsolete garment.

17 And as he, who should put *new* wine into *old* skins, would incur the loss both of his liquor and of his vessels — the fermentation of the wine necessarily causing the old skins to rend and burst ——so the injunction of religious severities upon my *new* converts and disciples would produce the most fatal effects upon my religion, by disgusting them against it, and causing them immediately to abandon and abjure it. The imposition, therefore, of no such austerities as you practise I judge to be the most prudent

prudent method to preſerve them ſteady to my cauſe, and firmly attached to my intereſts.

§—18 WHILE he was engaged in this conference with John's diſciples, one of the Governours approached him with profound reverence and ſaid—My daughter is juſt departed—but thou art able, I am perſuaded, by a touch to reſtore her to life.

19 Jeſus immediately upon this roſe up, and followed the Governour, attended by his diſciples

20 But in his way, a woman, who had for twelve years been afflicted with a flux of blood, ſtole ſoftly behind him, and juſt touched the edging of his garment:

21 For ſhe thought, if ſhe could have the happineſs but of touching his cloaths, ſhe ſhould be well again.

22 But Jeſus, conſcious of the touch, turned ſuddenly about, and ſeeing her ſaid—be not alarmed—your confidence in my power hath reſtored you — And from that moment ſhe was reinſtated in perfect eaſe and health.

23 When Jeſus entered the Governour's houſe, he ſaw the muſicians, who uſually attended in the Jewiſh funeral ſolemnities [a], and a number of mourners pouring forth the bittereſt lamentations.

24 Theſe Jeſus deſired to withdraw—and in order to mitigate that exceſſive ſorrow which he ſaw them indulge, ſaid to them—the young lady is not dead—ſhe is only in a profound ſleep —— At theſe words her attendants, who knew that ſhe had breathed her laſt, ſhewed by their looks that they thought meanly and contemptibly of him as a prophet.

25 When they had all left the room, as Jeſus had commanded, he went in, and took hold of her hand——and ſhe roſe up:

26 And his fame was univerſally celebrated in every part of that country.

§—27 JESUS leaving that place, was followed on the road by two blind men, who with a loud and importunate voice cried, Pity our condition!

[a] Muſic was uſed at the funeral ſolemnities both of the Jews and Romans.

Cantabat fanis, cantabat tibia ludis,
Cantabat mæſtis tibia funeribus. *Ovid. Faſti*, Lib. 6. 657.

See an objection formed againſt chriſtianity from this circumſtance in my Account of the Converſion of a Deiſt. p. 86.

28 He went, therefore, into an house, and the blind men coming to him, he said to them—Do you believe that I am endowed with power that can enable me to work the miracle you demand?—We do, they replied.

29 Upon this he touched their eyes, saying—According to your profession shall my power be exerted.

30 And their eyes were instantaneously opened—But Jesus strictly charged them by no means to acquaint any person with the miraculous restoration of their sight [b].

31 But no sooner had they left him, but transported with gratitude and joy, they forgot all his injunctions, and divulged his fame throughout the whole country.

§—32 WHEN they were gone there was brought to him a dumb idiot,

33 whom he immediately restored to his intellects and speech—at which astonishing miracle the crowds were struck with the last amazement, and exclaimed—What stupendous power do we see here displayed! So extraordinary a personage never before appeared in Judea!

34 But all these illustrious miracles convinced not the Pharisees of the divinity of his mission, but they evaded their evidence by ascribing them to the agency of Beelzebub the prince of the dæmons.

§—35 JESUS after this travelled about all the towns and villages in that country, delivering his instructions in the usual places of publick worship, proclaiming the commencement of the gospel dispensation, and miraculously curing every disease and distemper, with which any person was afflicted.

36 But when he took a survey of the vast multitudes that were collected together—the sight excited in his bosom the most sympathetic tenderness and pity, when he considered in what deplorable ignorance the Jewish priests suffered them to live, and into what fatal errours and mistakes in matters of religion they were permitted to deviate—being left as much neglected and disregarded as flocks of sheep upon the wild mountains.

37 At the view of such prodigious numbers he broke out into the following expressions, which he directed to his disciples—How exten-

[b] This injunction of silence was, no doubt, intended to prevent too great crowds—at which the malice of his enemies would have been more incited, and the Roman powers have taken umbrage.

ſive and copious the harveſt! —but alas! how few the labourers!

38 Fervently pray, therefore, to the creatour and governour of immortal ſouls, that he would of his infinite mercy raiſe and qualify a number of fit perſons to reap ſo great and glorious an harveſt!

## CHAP. X.

1 AFTER this Jeſus collected his twelve diſciples in a body, and communicated to them ſuch miraculous endowments, as would empower them to cure the moſt inveterate and ſtubborn diſorders of every kind and degree, to which human nature is ſubjected.

2 Theſe were the names of his twelve apoſtles.

1 Peter } brothers
2 Andrew }
3 James } Zebedee's
4 John } ſons
3 5 Philip
6 Bartholomew
7 Thomas
8 Matthew, the taxgatherer
9 James, ſon of Alpheus
10 Lebbeus, ſirnamed Jude
4 11 Simon, the zealot
12 Judas Iſcariot

5 Theſe twelve Jeſus commiſſioned and appointed to the apoſtolic office, and ſent them —— previouſly giving them the following advice and directions — Publiſh not the report of the goſpel among the *Heathens*, neither enter into one city inhabited by the *Samaritans*.

6 But confine your publick miniſtrations ſolely to the inhabitants of Judea, who have been ſo deplorably neglected, and ſuffered to wander in the fatal paths of ignorance and wickedneſs.

7 Proclaim in every place, where there are rational creatures to hear the news, and ſay—The goſpel diſpenſation is juſt commencing!

8 Heal the indiſpoſed, cure the lepers, raiſe the dead, expel every ſpecies of lunacy and madneſs — And as you had theſe ſpiritual gifts freely beſtowed upon you, do you alſo freely impart their ſalutary effects to others.

9 I ſolemnly warn you againſt a ſordid mercenary diſpoſition — do not, therefore, upon any account take money for the good you do.

10 Be not anxious in preparing accommodations, and laying up proviſions for your journey—The benevolence of the well-diſpoſed will ſupply you with the neceſſaries and conveniences

conveniences of life, and the faithful and diligent discharge of your duty will entitle you to them.

11 When you go into a town or village, make enquiry, which of the inhabitants is best known, and most generally esteemed for true worth and excellency of character—to such apply, where you will most probably find a kind reception, and continue there, while you stay, that they may be witnesses of your disinterestedness and integrity.

12 When you enter into the family, greet it in the most friendly and obliging terms, and wish it all divine and human happiness.

13 And if that family possess such real worth, as hath been represented to you, the blessings you implore, shall descend upon it—but if the hopes you have been taught to form of it be disappointed, and you meet with a repulse—you, however, yourselves will enjoy the conscious pleasure and satisfaction of having done your duty—and the blessings, which you have supplicated the Almighty to bestow upon that family, shall be imparted to you [c].

14 Moreover, whatever town or family shall refuse to admit you, and to hear your instructions, shake off the dust of your feet against them—by this significant action giving a publick and solemn testimony to all, that you have freely offered to them the advantages and privileges of the gospel, but they have wilfully rejected them.

15 Be assured that in the general judgment Sodom and Gomorra shall be punished with less severity than that town, for its having resisted greater evidence than what those cities were ever favoured with.

16 I am sensible that by sending you abroad to preach the gospel, I expose you to the insult and cruelty of a depraved world. Consider yourselves, therefore, as sheep in the midst of wolves; and join to the innocence of the harmless dove the vigilance and prudence of the cautious serpent.

17 Let your conduct be ever actuated by discretion, and guard, with the greatest circumspection, against irritating mens passions unnecessarily—for with all the caution you can observe, so implacably will the generality of the world be exasperated a-

[c] *Peace* in the Jewish idiom denotes *happiness*.

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gainſt you, merely for preaching the goſpel, that they will drag you before the civil magiſtrate, as the diſturbers and peſts of ſociety, and ſcourge you in the ſynagogues, as enemies to the eſtabliſhed religion.

18 And you ſhall be brought, for your profeſſion of chriſtianity, before the tribunals of the moſt auguſt perſonages — where the apologies you will make, in vindication of its truth and excellency, ſhall ſerve as publick teſtimonies to them and the world of its divine authority.

19 But when you are carried before the moſt illuſtrious and dignified characters, be not anxious in ſtudying a defence of your principles and conduct—for that God, in whoſe cauſe you are engaged, will enable you, in that emergency, to apologize for yourſelves.

20 So that your publick pleas on ſuch occaſions will not be ſo much the efforts of human wiſdom, as the dictates and ſuggeſtions of the ſpirit of God.

§—21 THE goſpel, you are going to preach, will in its conſequences, produce the moſt virulent and implacable feuds, and the moſt unnatural and deadly animoſities in families, accordingly as it is embraced or rejected by their repective members. For brother ſhall murder brother—a father his own child — and the ſons ſhall imbrue their hands in their parents' blood.

22 For you ſhall be held in almoſt univerſal deteſtation for your profeſſion—But he, who through all theſe ſcenes of contumely and cruelty, continues ſtedfaſt in his attachment to my cauſe, ſhall finally be rewarded with everlaſting happineſs.

23 Notwithſtanding, therefore, all the outrages you are expoſed to, ſhow yourſelves indefatigable in preaching the goſpel, and when you meet with perſecution in one town, remove to another, and with invincible reſolution preach the goſpel there—for be aſſured you ſhall not have viſited all the towns in Judea, before the moſt dreadful deſtruction overtake it.

24 A ſcholar hath no reaſon to expect better treatment than his teacher — or a ſervant than his maſter.

25 Ought not a diſciple, or a ſlave, to think himſelf happy, if he have only to encounter the ſame difficulties, and to ſubmit to the ſame uſage as his inſtructor, or Lord, hath experienced from the world? — If they have called the

the maſter of the houſe Beelzebub, how much more will they load his domeſtics with the moſt odious names and ſcandalous reproaches.

26 Let not however, this ſeries of abuſe overwhelm you with terrour and deſpair, and diſcourage you from preaching the goſpel——for there comes a day, when all the hidden ſcenes of life will be laid open, and ſupreme juſtice vindicate and glorioufly reward oppreſſed innocence and perſecuted virtue.

27 Let the proſpect, therefore, of no human ſufferings intimidate and deject you, but diſcharge your publick miniſtration with undaunted courage——proclaiming in the moſt publick and frequented places thoſe inſtructions, which I have given you in our private retirements.

28 Fear not thoſe, who can only inflict upon you bodily pain and torture, and deprive you of a precarious being — but whoſe power extends no farther. But let that great Being be the object of your fear, who can involve both ſoul and body in total and everlaſting deſtruction. Let that great Being, I repeat it, be the object of your conſtant fear [d].

29 For if the meaneſt and moſt inconſiderable creatures are perpetually under the inſpection of God, and periſh not without his cogniſance—how much more muſt divine providence intereſt itſelf in the guardianſhip and protection of rational beings, and not ſuffer them to be wantonly ſacrificed to the rage and malice of mankind, without his knowledge and permiſſion.

30 So far from this, that the leaſt evil cannot befal you without his direction — for God is intimately acquainted with all your minuteſt concerns, and the very hairs of your head are numbered by his all-comprehenſive wiſdom.

31 Baniſh, therefore, from your breaſt all fear of human malice and perſecution—An intelligent being worthily engaged in the publiſhing among mankind a religion of God's own appointment, is ſurely more intitled to the divine care and regards than the irrational and inferiour creatures.

32 Theſe ſufferings are the ſure teſts of mens principles —Whoſoever, therefore, notwithſtanding the menaces of tyrants and the rage of perſecutors, ſhall, with undaunt-

[d] The maxim of the great *Turenne* is juſtly celebrated——Je crains le Dieu, et je n'ai point d'autre crainte.

ed

ed reſolution, publickly profeſs his belief of chriſtianity, him will I publickly acknowledge to be my true diſciple before God and the aſſembled world.

33 But whoſoever ſhall be terrified by the dread of publick odium, or fear of perſecution, into a publick recantation of his chriſtian principles, and ſhall openly renounce his profeſſion — him will I alſo publickly reject at the general reſurrection.

34 The promulgation of the chriſtian religion will produce effects in the world, the very reverſe of its genius and tendency, for tho' it is deſigned to promote univerſal harmony and concord, and to extinguiſh mens worſt paſſions, yet it will blow them into the moſt vehement and deſtructive flames.

35 For it will occaſion ſuch violent quarrels and unhappy diſcords, as will not only break all the common ties of humanity, but alſo diſſolve the moſt intimate bonds of conſanguinity.

36 And through religious differences a man's moſt implacable enemies ſhall be thoſe of his own family.

37 But whenever family affections happen to interfere and claſh with your duty, the former muſt be given up without heſitation—for he, who ſacrifices his religion, either to parental tenderneſs, or to filial piety, forfeits the chriſtian character, and will never be acknowledged as a genuine diſciple.

38 For unworthy the name of chriſtian is he, who will not ſubmit to the greateſt difficulties for the ſake of it.

39 For he who ſaves his life in this world by mean compliances, at the expence of his conſcience and religion, ſhall in another be for ever deprived of it [e]—but he who loſes his life in my cauſe, ſhall with infinite advantage regain it in a glorious and happy immortality.

§—40 THESE admonitions I give you, and with this authority I inveſt you—ſo that every one who receiveth you, in effect receives me—and he who obeys my inſtructions, obeys the will of God, who originally delegated and ſent me into the world.

41 He who entertains a publick inſtructor, or a good man, under theſe characters,

[e] This text is more in point than any other a direct proof of the total perdition of the wicked —Who ſhall be puniſhed with *everlaſting deſtruction*.

and pays their respective dignity and worth a real esteem and friendly regard, shall be entitled to a share of their future rewards.

42 And whosoever shall do the least benevolent act of generosity, merely on account of your being my disciples, his generosity flowing from such an inward principle shall not go unrewarded.

## CHAP. XI.

1 JESUS having with these directions dismissed his disciples, removed from that part of the country, to teach and instruct other towns in the doctrines and duties of the gospel.

2 But the fame of his astonishing miracles reaching John, who was then in prison—he called two of his disciples, who were allowed free access to him in his confinement, and ordered them to propose to Jesus the following question [f].

3 Art thou that illustrous personage foretold by the prophets? or is the Messiah still to be the object of our expectation?

4 To which message Jesus replied—Go and give John a faithful account not only of the facts which you have heard from universal report, but of those, of which yourselves have been spectators.

5 Inform him that the blind receive their sight, the lame walk, the lepers are restored to health, the deaf to hearing, the dead to life, and to the poorest objects are communicated the joyful tidings of everlasting salvation.

6 And blessed is he whom neither the meanness of my condition, the opposition of the Jews, or the fear of reproach and persecution, shall discourage from embracing my religion.

§—7 WHEN they were gone, Jesus took occasion to speak concerning John to the multitudes, that were collected together, and said to them—What induced you to flock in such crowds into the wilderness?—Did some trifleing and ridiculous affair excite in you a vain curiosity to go thither?

8 What was it attracted your admiration?—Did you press with such eager and impatient steps to see a person attired in a vain and fantastic dress, who suddenly appeared there?—Such dwell

[f] John sent these, that they might see the evidence that was exhibited, and afterwards become Christ's disciples.

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in ſplendid and magnificent palaces, but are not ſeen in the dreary unfrequented wilderneſs.

9 What was it then you crowded to ſee there?—was it a prophet?——yes, and a prophet greatly ſuperiour in dignity and office to any that ever preceded him.

10 For this is the perſon, whoſe future appearance Malachy predicted in that paſſage—"Behold! I will commiſſion and ſend a meſſenger to be thy forerunner, in order that univerſal attention may be excited, and the minds of men be previouſly diſpoſed for the reception of his heavenly doctrines."

11 I aſſure you, there never appeared under the moſaic diſpenſation a prophet of ſuperiour eminence to John the Baptiſt——nevertheleſs, the moſt ignoble and obſcure teacher of chriſtianity is inveſted with a ſublimer office, and a more illuſtrious miniſtry than he was.

12 But yet from the time that John's miniſtry commenced to the preſent day, the erection of the goſpel kingdom hath been moſt violently oppoſed, and the depraved and bigotted Jews furiouſly aſſault, and labour to ſubvert it, with the moſt determined rancour and malignity.

13 The moſaic ſyſtem continued in its full force 'till the time that John entered upon his prophetic office; but it is now to be ſuperſeded by a new and nobler inſtitution.

14 And if you will admit and make proper uſe of my aſſertion——be aſſured, That this perſon is that Elias, whom the prophets foretold ſhould come at the cloſe of the Jewiſh diſpenſation.

15 Let every one, who hath rational powers diligently cultivate and improve them, by carefully inveſtigating and ſincerely obeying the truth.

16 But the preſent generation diſcovers ſuch a petulancy and perverſeneſs of temper, that no method of inſtruction will produce its intended effects. I can compare them to nothing ſo properly as to a number of peeviſh children, who are determined not to be pleaſed with any thing their companions ſay or do:

17 Who, when their playfellows are in the height of mirth and chearfulneſs, appear ſulky and ſullen—but are immediately in tranſports, when they ſee others diſſolved in tears.

18 The disingenuous perverseness of the present age is evinced from the aversion and contempt, they have equally showed to John's instructions and my own—tho' our method and manners were entirely dissimilar. For John practised rigid abstemiousness, and affected the greatest austerity and mortification in his dress and diet:

19 The son of man, on the contrary, studied no such singularities—entertained no scruples about any particular kind of food, or liquor—but unaffectedly associated, and familiarly conversed with men of all professions and conditions, without distinction—yet still they are disgusted and exclaim—What a slave to appetite! How excessively fond of wine! What an inseparable companion of wicked and profligate men! ——— But those who are the real friends of virtue, conscious of its invaluable worth, embrace it, what exterior form soever it assumes, and obey its dictates, in what method and manner soever they come recommended.

§—20 THEN he began to upbraid those towns, which had been witnesses to the greatest part of his miracles, for their insuperable prejudices, and invincible obstinacy and impenitence.

21 Woe unto you, O ye inhabitants of Chorazin and Bethsaida! had such striking proofs of miraculous power and divine authority been exhibited before the citizens of Tyre and Sidon, they would have deemed the evidences irresistible, immediately have obeyed the heavenly messenger, and repented with the sincerest contrition and remorse.

22 Be assured, therefore, that in the general judgment, much less severe punishment shall be inflicted on the inhabitants of Sodom and Gomorra than what you shall then be doomed to.

23 And thou O Capernaum! who now hast, by thy power and opulence mounted to so high an elevation, shalt be precipitated into the lowest gulph of ruin and destruction—for had such illustrious miracles been wrought in Sodom, it would have been standing at this day.

24 As thou hast, therefore, resisted stronger convictions and rejected greater evidences than Sodom ever did, be assured, its future miseries will be less dreadful than those, to which thou shalt be devoted.

§—25 AT that time Jesus uttered this pious ejaculation to God—I thank thee, O thou great

great Parent of univerſal nature, that thou haſt hid the evidences of the goſpel from thoſe, who value themſelves on their ſuperiour wiſdom and erudition; but haſt exhibited them in their full irreſiſtible force before humble, docil, and ingenuous minds.

26 This procedure, O ſupreme Father of all, was in conſequence of that benevolent plan which thy infinite wiſdom originally formed.

27 Me hath God commiſſioned and empowered to reveal his will to mankind—and there is no being ſo well acquainted with the illuſtrious dignity and office, with which I am inveſted, as the Father—nor is there any intelligent creature favoured with ſo clear and ſublime a perception of the nature and perfections of the Deity as the Son, and as all will entertain in conſequence of their reception of the chriſtian religion [g].

28 Come unto me all ye, who groan under the unſupportable burden of the ceremonial law——and I will vindicate you into perfect liberty and freedom.

29 Obey my doctrines and precepts, which I have illuſtrated and enforced by my own conduct, and learn from my example the virtues of inoffenſive meekneſs and unaffected humility—and you will ſecure true and laſting peace and happineſs.

30 For my doctrine is calculated for the felicity of mankind—its injunctions are not rigourous and oppreſſive to human nature—but the paths into which it introduces men, are unſpeakably pleaſant and delectable.

## CHAP. XII.

1 IT happened about that time that as Jeſus was going through ſome cornfields, his diſciples, compelled by hunger, plucked ſome of the ears, as they paſſed along, and rubbing them in their hands, began to eat the corn.

2 The Phariſees perceiving this, ſaid to Jeſus—Why doſt not thou reprove thy diſciples for violating the duties of the ſabbath?

3 To This Jeſus replied—Do not you reflect what hunger once compelled David and his men to do?

4 Need I remind you, that

[g] This is in fact true, and is a remarkable propheſy of our Saviour. All thoſe countries will be found extremely defective in the knowledge of the ſupreme God, which have not received the Chriſtian revelation.

he went into the tabernacle and eat the consecrated *shew bread*, which all, except priests, were strictly prohibited from tasting.

5 The conduct also of the priests, tho' on a sabbath day they go through all the work and labour of the temple service and sacrifices, is not accounted criminal.

6 And if the sabbatical employment of the priests in the temple exempt them from all guilt, much more will the important office of preaching the gospel, with which I have invested my disciples, excuse them.

7 If you had known the true meaning of those words in the prophet—"I am better pleased with acts of mercy and compassion, than with the most costly sacrifices"—God by this direction insinuating that positive institutions are in his estimation of inferiour value to moral obligations—you would not with such rigour have censured my disciples for the violation of a mere external ceremony, and the transgression of a command purely arbitrary.

8 For the son of man is authorized to set men free from those ceremonious rigours and sabbatical severities, which you impose.

§—9 GOING from that place he went into one of their religious assemblies,

10 in which there was a man, who had a withered hand. The Jews, therefore, seeing his attention engaged by such an unhappy spectacle, and watching every opportunity to asperse and blacken his character, and destroy his publick usefulness, said — Is it lawful to heal on the sabbath?

11 To which question he replied—Is there any of you, tho' the most strict and conscientious observer of the sabbath, who would hesitate a moment to extricate a sheep, that was entangled in a brake, or fallen into a pit on the sabbath day?

12 And if no one scruples to assist a beast in such circumstances — how infinitely more fit and lawful is it to do an act of mercy and benevolence on a sabbath day to a rational being!

13 He then turned to the man, and said—Extend thy arm—he extended it—and it was instantaneously as perfect as the other.

14 But the Pharisees, instead of being convinced by this amazing display of divine power, went away stung with implacable rage and inveterate malice — and immediately

diately confederated together and vowed his deſtruction.

15 But Jeſus by that knowledge of the human heart, with which he was endowed, being conſcious of their deſigns againſt his life, removed from that part of the country, attended with vaſt multitudes of people; among whom he cured all who laboured under any diſeaſe.

16 But ſtrictly charged them not to divulge the fame of his miraculous cures—leſt the Jews, fired with reſentment, ſhould apprehend him and accelerate his death.

17 By his courting privacy, therefore, and making obſcure retreats the ſcene of his inſtructions and miracles, he fulfilled the following prophecy of Iſaiah.

18 "Behold my ſervant, the object of all my fondeſt affections! I will impart to him the moſt excellent gifts and aſtoniſhing powers, and he ſhall propagate true religion among the nations.

19 He ſhall not convoke the people, with loud vociferation, to ſee his miracles —nor diſplay his divine endowments in the ſtreets, with oſtentatious parade:

20 The whole of his deportment ſhall be meek and inoffenſive, and ever actuated by the rules of prudence and caution — 'till the time that he ſhall have finiſhed the period of his publick miniſtry, and firmly eſtabliſhed his religion.

21 And after its eſtabliſhment in Judea, the Heathens ſhall embrace it, and receive him as the Meſſiah and lawgiver of the world."

§—22 THERE was brought to him at that time a moſt miſerable object, labouring under a dreadful complication of afflictions — for the wretched creature was inſane, blind, and dumb—But he inſtantly reſtored him to the uſe of his hearing, ſpeech, and intellects.

23 At which miracle the whole multitude were ſtruck with the laſt amazement, and ſaid—Muſt not this perſonage be the Meſſiah [h]?

24 The Phariſees, who were preſent, hearing this language, and being determined to evade the evidence, to renounce his pretenſions, and to ruin his reputation with the multitude, replied — This man is only a confederate with the dæmons, and ejects them by means of ſome compact with their chieftain Beelzebub.

[h] This is the reading in ſeveral MSS.

25 But Jesus, whose divine knowledge penetrated the human heart, and pervaded all its inmost recesses, knowing their malicious thoughts and invidious designs, turned to them and thus addressed them—Every kingdom torn by internal divisions and civil discord is quickly reduced to a state of the most deplorable dissolution and ruin—every city also and every family, full of dissention and the rage of faction and animosity, cannot flourish and prosper:

26 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissentions in *his own* kingdom—and consequently consents to its weakness and demolition.

27 Beside, if I eject dæmons by a confederacy with Beelzebub—by whose agency and assistance do your relations eject them?—As to any real league or compact that they have with infernal spirits as their co-adjutors, I refer you to *their* determination and judgment[i].

28 But if I exterminate dæmons and cure the most inveterate disorders by a power communicated to me from the supreme Being——it follows, that I am commissioned and authorized by God to establish his kingdom and promote the interests of his moral government.

29 As no one can forcibly enter the house of a strong man and pillage it, unless he be possessed of strength to bind and confine him—— so the power, with which I am endowed to expel dæmons, proves me possessed of force superiour to theirs.

30 So far, therefore, am I from being an accomplice with Satan, as you insinuate; that Satan, disclaiming all connections with me, opposes me with implacable malice—and is so far from being my auxiliary, that he causes the greatest mischiefs, in order to counteract my designs[k].

31 And as to your ascribing my miracles to a supposed intercourse with Beelzebub, let me observe concerning this——that the most atrocious crimes and the most aggra-

[i] Meaning, that they would find, upon examining them, that it was impossible that any such intercourse or confederacy with evil spirits should ever be established.

[k] The literal translation of the Verse is this—He (i. e. Satan) not being with me is against me — and not gathering sheafs with me, scatters them all abroad——Observe, that our Lord reasoned and confuted them upon *their* principles.

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vated guilt ſhall be forgiven; but that incorrigible malignity of heart, which can induce men to evade all the ſtriking evidence of divine power that hath been exhibited, by imputing them to a confederacy with dæmons, ſhall never be forgiven—as it is ſuch an enormity of conduct, and diſcovers a mind ſo inſuperably prejudiced and depraved, as the ſtrongeſt convictions could never affect and penetrate.

32 Even the moſt opprobrious calumnies againſt the ſon of man ſhall be forgiven — but he who ſhall reject all the moſt illuſtrious proofs, and with falſehood and blaſphemy aſcribe the miraculous operations of God to the inviſible machinery and energy of wicked and infernal ſpirits, precludes all conviction, and ſhall never be forgiven, here or hereafter.

33 So that as the goodneſs or badneſs of a tree is certainly diſcovered by the fruit it bears — ſo the moral behaviour and actions of men are an infallible teſt and criterion of the goodneſs or badneſs of their hearts.

34 For is it poſſible that you, who harbour in your hearts ſuch virulence and rancour againſt me, can ſpeak of me with candour and decency? —— your preſent reproaches are but the overflowings of a depraved heart.

35 Mens outward converſation and deportment are the true index of their minds — the good actions of a virtuous perſon flow from the pure ſource of a good heart: but the actions of a bad man come ſtained and tinctured from the impure fountain of a corrupt heart.

36 And be aſſured, that for every contemptuous banter and ſneer that ſhall be caſt upon the divine authority and illuſtrious evidences of the goſpel, thoſe who have wantonly and maliciouſly thrown out ſuch invidious reflections, ſhall be called to a ſevere account at the general judgment.

37 For men, who have had the evidences of the goſpel in all their luſtre propoſed to them, ſhall in that day be either applauded, or condemned, according as they have admitted or rejected the proofs given in atteſtation of it.

§—38 AT that time ſome of the Scribes and Phariſees ſpoke to him and ſaid —Sir, the miracles you have hitherto wrought have not been able to convince us— ſhow us ſome extraordinary prodigy, that may be an irreſiſtible

reſiſtible proof to us of your divine commiſſion.

39 To whom Jeſus thus replied——A nation ſunk in debauchery and wickedneſs, not ſatisfied with all the proofs I have hitherto publickly given of my prophetic miſſion and character, requires me to exhibit before them ſome miraculous prodigy—But as they have hitherto reſiſted all the other ſtriking teſtimonies I have hitherto produced, no miraculous prodigy ſhall be further granted them, except one that will be ſimilar to what befel the prophet Jonah.

40 For as Jonah being thrown into the ſea, and ſwallowed by a great fiſh[1], lay ingulphed in its profound and capacious belly three days and three nights, and was afterwards diſgorged, and reſtored to light and life—ſo ſhall the ſon of man continue the ſame ſpace of time in the grave, and afterwards burſt the bonds of death.

41 The behaviour of the inhabitants of Nineveh ſhow the conduct of the preſent age to be abſolutely inexcuſable. For tho' Jonah only gave them verbal admonitions attended with no miracles, yet they were awakened, and repented in ſincere and unfeigned contrition—but this age hath rejected a perſon veſted with an infinitely greater authority and ſuperiour power.

42 The conduct alſo of the queen of Arabia will at the general judgment evince to the whole aſſembled world that the condemnation of the preſent race will be juſt—For ſhe felt ſuch emotions at the fame of Solomon's celebrated wiſdom, that nothing could allay her vehement deſire of converſing with ſuch matchleſs knowledge, but ſhe haſtened with impatient ſteps to Jeruſalem, tho' immenſe and rugged regions interpoſed—But the preſent generation treat a perſon of ſuperiour wiſdom and eminence to Solomon, with the laſt contempt.

43 When an impure ſpirit is ejected out of a man, it roams over dreary and inhoſpitable waſtes, in queſt of repoſe, but fatally diſappointed:

44 Tired with devious wandering, and filled with deſpondency, it forms a re-

[1] The Greeks uſed the word κητος to denote not merely a whale, but any large fiſh, as is evident from the following paſſage in Plutarch: χοιριδιον εν καθαρω λιμενι κητος συνελαβε. Phocion p. 1384. Ed. Steph.

ſolution,

ſolution, at all adventures, to return to its old reſidence — when behold! on its approach it finds it furniſhed with every elegance for its reception.

45 Tranſported with this unexpected happineſs, it ranges in ſearch of its companions, and takes a number of dæmons of greater malignity and ferocity than itſelf — and they all take poſſeſſion, and render the laſt condition of that man infinitely more wretched and deplorable than it was before [m].

§—46 WHILE he was engaged in theſe diſcourſes, his mother and his brothers, wanting to conſult him privately, could not gain acceſs to his perſon, for the multitudes that ſurrounded him.

47 Upon which a perſon ſaid to him — your mother and your brothers are come and ſeek a private conference with you, but are prevented by the crouds from approaching you.

48 From this incident Jeſus taking occaſion to inculcate a leſſon of uſeful inſtruction upon his hearers, addreſſing the perſon, who informed him, and raiſing his voice, ſaid — Whom do you call my mother, and whom my brothers?

49 Then turning to his diſciples, and ſtretching out his hands over them, he ſaid — Behold my mother! Behold my brothers!

50 For every perſon, who ſincerely loves God and obeys his will, is united to me by more ſtrong and intimate bonds than the cloſeſt ties of blood can form — and ſuch a character ſhall be to me every endearing relation in one.

## CHAP. XIII.

1 BUT Jeſus finding himſelf greatly incommoded in the houſe, and his inſtructions confined within a narrow circle, removed to the ſea ſhore, that he might be more generally heard.

2 And taking a boat, he ſat down in it — while infinite crowds collected and

[m] By this fabulous repreſentation is fitly adumbrated the moral ſtate of the Jewiſh nation during our Saviour's miniſtry — for tho' their vices and prejudices were for a time *diſcarded*, when John made his public appearance, and they were baptiſed by him making penitent confeſſion of their ſins—yet theſe vices ſoon *returned* and *repoſſeſſed* them with greater force and violence than ever, and by rendering their hearts inacceſſible to all conviction at laſt plunged them in the moſt fatal miſery and deſtruction.

formed themselves on the rising beach.

3 To these he thought proper to convey instruction in fabulous representations—— and he addressed to them the following parable — AN husbandman went out to sow his grounds.

4 But the seed being scattered promiscuously, and in every direction, met accordingly a various fate—for some fell on the hard beaten path, into which not being admitted, as it lay on the surface, the birds urged with hunger immediately light, and picked it all up.

5 Others fell on hard impenetrable rocks, just covered with soil—into which as soon as received, it came up, but having no depth of soil, it was not able to strike root;

6 so that when the sun rose and assailed it with its scorching beams, it was instantly shrivelled, and being destitute of both root and moisture, it withered, faded, and died.

7 Some also fell among rank and invincible weeds — which shooting out tall luxurious branches, and spreading around their baleful influence, entirely choaked and killed it by depriving it of all nourishment.

8 But other seeds fell upon good soil——in whose genial bosom being fostered and advanced to maturity, it repaid the husbandman with a rich and copious crop, proportionate to the respective degrees of the soil's fertility.

9 Let every one, whom God hath endowed with rational and intellectual powers, cultivate and improve them by a diligent and careful attention to truth and sacred instruction.

§—10 HAVING finished this discourse, the disciples asked him in private, what induced him to convey his doctrines to the populace in the vehicle of fiction and parable.

11 To which question he thus replied—Your good dispositions have previously engaged you to embrace the gospel, from a persuasion of its truth and excellence, and you are acquainted with its original design and tendency ——but the incredulous and obstinate Jews, who compose the greatest part of my audience, are destitute of the love of virtue, candour and truth.

12 For he that is blessed with good dispositions, and enquires after truth with sincere honesty and impartiality, shall greatly augment his former stock of religious knowledge, and by the diligent culture

culture of his intellectual powers reap a copious harveſt of wiſdom and virtue—but he, who carries not theſe good diſpoſitions to the inveſtigation of truth, but hath his mind warped by prejudice and perverted by vice, will be ſo far from embracing truth, when it preſents itſelf before him, in the fulneſs of evidence, that it will only rivet and eſtabliſh his former prejudices the more.

13 This, therefore, is the motive that hath induced me to veil the truth under the ſhade of parable — becauſe thoſe, who have been eye-witneſſes of my illuſtrious miracles, have not been convinced; and thoſe who have heard authentic accounts of them, have not been perſuaded of their credibility and admitted them as proofs of my divine miſſion and character.

14 So that I may juſtly apply to the preſent age the following paſſage in Iſaiah, as deſcriptive of their moral ſtate and condition — "You ſhall hear repeated accounts of the moſt amazing miracles—but they ſhall produce no rational convictions in your minds—you ſhall even behold frequent diſplays of ſupernatural power — but ſhall not acknowledge it to be divine.

15 For the perception of this people is blunted by preposſeſſion, ſo that it is impoſſible to gain admiſſion to their hearts by the avenues of any of their ſenſes—for they have neither the faculties of ſeeing, hearing, or underſtanding to beſtow on any ſcheme, that hath a tendency to produce a general reformation and amendment of life among them."

16 But great beyond deſcription is your happineſs, who are upon the ſtrongeſt evidence convinced, by what you continually ſee and hear, of the divine dignity and eminence of my prophetic office and authority.

17 For be aſſured, that many of the moſt illuſtrious and diſtinguiſhed perſonages for wiſdom and virtue in former ages, have deſired to live in the times in which you live, and to be ſpectators of thoſe grand ſcenes, which you every day behold — but were not permitted.

18 As you have, therefore, embraced my religion, and are deſirous to know its precepts and doctrines — attend to the following explication of the fable juſt recited.

19 The ſeed, then, that was ſcattered upon the beaten path repreſents every perſon whoſe

whoſe prejudices and ſtupidity will not ſuffer the doctrines of Chriſtianity to make any laſting impreſſion upon their minds, but ſurrender up the principles of it an eaſy prey to any perſon who is wicked enough to deſire the ſacrifice.

20 The ſeed ſown upon the rocks ſlightly covered with earth is intended to deſcribe thoſe, who on the firſt propoſal immediately embrace the goſpel with tranſport.

21 But theſe their tranſports are but of a ſhort and momentary duration —— for their minds being full of caprice and levity render it impoſſible for the goſpel to erect any thing ſolid and durable on ſo light and unſtable a foundation —— ſo that the very firſt trial and perſecution, that aſſails them, ſubverts their principles, and cauſes them immediately to abjure Chriſtianity without the leaſt remorſe.

22 The ſeed, moreover, which was diſſeminated among thorns, denotes thoſe, who hear and profeſs the goſpel — but their anxious ſolicitude for ſecular honour and grandeur, and their inſatiable luſt of gold, deprive the good principles they have imbibed of nouriſhment, and entirely preclude all religious and virtuous improvement.

23 Laſtly, by the good ſeed ſown upon good land are ſignified thoſe virtuous characters, who attentively liſten to the important leſſons of the goſpel, and make it their ſtudy to underſtand them — and who, in conſequence of their thirſt after moral and religious pleaſures, attain a conſiderable proficiency in the knowledge of divine things.

§—24 AFTER having thus given the moral of the foregoing fable in private to his diſciples—he addreſſed to the people alſo the following parable—THE goſpel diſpenſation may be compared to an huſbandman, who ſowed his ground with good ſeed.

25 But at the dead of night, when every eye was cloſed in ſleep, his malicious enemy ſtole into the field — ſowed tares among the wheat —and then ſlunk away.

26 So that no ſooner was the corn in the blade and began to promiſe a copious harveſt, but it was found to be intermixed with tares, which ſhot up in great abundance.

27 Struck with this unexpected phænomenon, the ſervants haſtened to their maſter and ſaid — Sir, you certainly

ſowed

ſowed good grain in your field — what is the reaſon, therefore, that it hath produced ſuch a quantity of tares?

28 This injury, ſaid he to them, is done me by ſome perſon that wiſhes me ill — Would you have us go then, ſaid the ſervants, and clear the crops of them?

29 By no means, he replied—for by eradicating the tares you will at the ſame time looſen the roots of the wheat.

30 Let both continue in the mixed ſtate they are in 'till the harveſt — and then I ſhall order my reapers firſt to collect the tares together and burn them up — afterwards carefully to ſelect the good grain and repoſit it in my barn.

§—31 The following was alſo another of his inſtructive fables, which he publickly delivered — CHRISTIANITY is in its original like a ſingle grain of muſtard ſeed, which a man ſows in his field.

32 Which is one of the leaſt of all ſeeds—but after it hath attained its full growth, becomes one of the talleſt of the vegetable world, and ſtretches out its branches with ſuch ſtately growth and luxuriance, as to afford ſhelter and lodging to the feathered tribes.

§ — 33 THIS parable he likewiſe addreſſed to the people—CHRISTIANITY may be compared to leaven, which a woman mixed among a very conſiderable quantity of dough, 'till the whole maſs was fermented.

34 Fable or parable was the didactic form in which Jeſus choſe to convey inſtruction to his audience—All his publick diſcourſes abounded with moral allegories and figurative repreſentations:

35 So that the words of the pſalmiſt may be properly cited and applied to Jeſus— "I will utter parables, and diſcloſe important things unknown to former ages."

§—36 After Jeſus had retired from the multitude into a private houſe—the diſciples approached and thus accoſted him—Condeſcend to give us an explication of the fable of the tares.

37 In compliance with their requeſt he gave them the following explanation — By the perſon, who ſowed the good grain, I intended to repreſent the ſon of man—

38 By the field—the preſent ſtate of trial and diſcipline——by the good grain, virtuous—and by the tares—wicked chriſtians.

39 By the enemy that ſowed them, the devil—by the harveſt,

harveſt, the final conſummation of this probationary ſcene ——and by the reapers, the Angels.

40 For as in harveſt time the tares are carefully ſeparated from the grain, collected together, and entirely burnt up—ſo will God in the day of judgment deal with worthleſs and incorrigible ſinners.

41 For the ſon of man ſhall diſpatch his angels into every part of his wide and extenſive kingdom, and they ſhall convene together every one, who hath wilfully, either by precept or example, impeded the progreſs of religion, and led impious and immoral lives:

42 And they ſhall drive and precipitate them into a yawning gulph of flaming fire, where they ſhall feel the moſt excruciating pain, and ſuffer miſery and horrour unutterable.

43 But the ſincerely pious and virtuous ſhall then be inveſted with a robe of celeſtial glory, reſembling the pure effulgence of the meridian ſun—Let every rational and accountable being attend to theſe important and intereſting diſcoveries.

§—44 AGAIN, the Chriſtian revelation is like an exceeding rich and ſplendid treaſure, which had for a long time lain privately concealed in a field —— which a man chancing to diſcover, is tranſported with inexpreſſible joy —covers it up up again — haſtens home with rapid and impatient ſteps—and converts his whole eſtate into money, to purchaſe that field.

§—45 THE goſpel kingdom reſembles alſo a merchant, who indefatigably explores foreign regions in ſearch of the choiceſt diamonds:

46 And happening to meet with one of immenſe value—he goes immediately and ſells every thing he hath in the world, and makes a purchaſe of it.

§—47 FINALLY, Chriſtianity is like a net caſt into the ſea, and incloſing fiſh of every ſpecies:

48 And when it is replete, they drag it to land——then ſeating themſelves upon the ſhore, they ſeparate the good from the bad—and carefully preſerve the firſt, but throw the laſt away as altogether uſeleſs.

49 In a manner ſimilar to this ſhall men be treated at the general reſurrection—for the angels of God ſhall then be ſent out to ſever the wicked from the virtuous:

50 Whom, after they have thus diſcriminated, they will plunge

plunge into an abyſs of flaming fire, in which they will feel the moſt dire and agonizing torments.

§—51 AFTER ſpeaking theſe parables Jeſus ſaid to his diſciples — Do you perfectly underſtand my meaning and intention? —— they anſwered in the affirmative.

52 He then ſaid to them —every publick teacher of chriſtianity ought to ſtudy the precepts and doctrines of it with ſuch ſedulous application and induſtry, that he, like a careful and provident maſter of a large family, may lay up a rich and inexhauſtible fund of uſeful knowledge, and may upon every occaſion be always able from a mind replete with wiſdom to adminiſter an ample and ſalutary repaſt for the conſolation and benefit of mankind in every various ſtate and condition.

§—53 AFTER Jeſus had delivered theſe parables, he removed from thoſe parts,

54 and coming into his native country he publickly taught in their religious aſſemblies—and diſplayed ſuch amazing wiſdom and profound erudition in his diſcourſes, that his audience was ſtruck with the utmoſt ſurpriſe, and ſaid one to another — Where did this man acquire his learning — whence did he derive his ſuperiour abilities?

55 Do not we know him to be born of an ignoble and obſcure family?—Is not his father a carpenter? — We all know his mother Mary, and his brothers James and John, Simon and Jude.

56 His ſiſters too are all ſettled among us—How is it, therefore that a perſon of ſuch mean parentage, and deſtitute of a liberal education, comes to be endowed, all on a ſudden, with ſuch ſtupendous learning and aſtoniſhing gifts?

57 Theſe conſiderations led them to conceive the moſt violent and invincible prejudices againſt him—But upon this unreaſonable diſguſt and abſurd concluſion of his countrymen, Jeſus made the following obſervation—A publick inſtructor is never ſo ſure to meet with diſreſpectful treatment, as among his relations and acquaintance.

58 And he worked but few miracles among them, becauſe he judged it morally impoſſible to remove their inveterate prejudices, and to convince ſuch obſtinate and incorrigible incredulity.

## CHAP. XIV.

1 THE fame of theſe illuſtrious miracles had now reached Herod's court, who was the Tetrarch of Galilee, and raiſed painful emotions in his mind.

2 Greatly alarmed, therefore, and being ſtung with a ſenſe of conſcious guilt, he told his courtiers — that this perſon, who did ſuch ſtupenduous things, could be no other than John the Baptiſt, whom he had lately beheaded, but whom divine providence had now reſtored to life.

3 For upon John's freely remonſtrating againſt his intended marriage with Herodias his brother Philip's lady, Herod was ſo exaſperated, that he immediately ordered him to be apprehended and loaded with chains;

4 Merely becauſe John had the undaunted reſolution to aſſure him — That ſuch a marriage would be a flagrant violation of the law of God.

5 This bold declaration incenſed the tyrant to ſuch a degree, that nothing would content him but his blood— and this he would inſtantly have ſhed, but he was afraid that by this ſtep he ſhould incur the odium of his ſubjects —for John was eſteemed by the majority as a moſt illuſtrious prophet.

6 While John was under confinement, it happened that Herod celebrated his birth day with great pomp and magnificence——on which occaſion the daughter of Herodias danced before the company with ſuch inimitable grace and elegance, as filled Herod with ecſtacies of rapture.

7 So that he was tranſported into ſuch extravagancies, as to promiſe by the moſt ſolemn adjuration, before the whole aſſembly — that what ſhe ſhould aſk of him, he would give her, whatever it ſhould be.

8 The young lady hearing this aſſeveration, and being previouſly taught and inſtigated by her mother, ſaid directly—Give me then, Sir, the head of the Baptiſt.

9 Upon ſuch an unexpected demand the king was thrown into the utmoſt perturbation and grief for the raſh promiſe he had made— and would gladly have retracted it——but the ſolemn obligation, with which he had bound himſelf, and a regard to the company, who had all been witneſſes of it, incited him to give orders, that her requeſt ſhould immediately be granted.

10 An

10 An executioner, therefore, was diſpatched to the priſon in which he lay, to behead him.

11 And his head was brought into the room upon a large diſh, and preſented to the young lady, who carried it to her mother.

12 When John's diſciples were acquainted with the fate of their maſter, they went to the priſon —— took up his corpſe and buried it—then came and informed Jeſus of all that had happened.

§—13 WHEN Jeſus received this account, he removed from that part of the country ——and croſſing the lake, ſought a private and ſequeſtered retreat—But when the populace underſtood where he had retired, they repaired by land to the place, from all the neighbouring towns, in a prodigious concourſe.

14 Jeſus beholding ſuch an immenſe crowd collected together, was affected with the tendereſt ſympathy and compaſſion, and healed all among them, who laboured under any indiſpoſition.

15 But the evening now advancing, the diſciples came to him and ſaid——This is a waſte and inhoſpitable country, in which we now are, and at a conſiderable diſtance from any inhabited place—it will be proper, therefore, for you to diſmiſs the multitude before the cloſe of the day, that they may have time to reach the villages and get refreſhment.

16 To whom Jeſus replied ——There is no neceſſity to diſmiſs them—furniſh proviſions for them yourſelves.

17 That is impoſſible, they anſwered——for all our ſtock amounts only to five loaves and two fiſhes.

18 Theſe he ordered them to bring to him.

19 Then commanding the multitude to ſit down upon the graſs in regular and uniform rows, he took the five loaves and the two fiſhes into his hands, directed his eyes to heaven, and devoutly bleſſed God—after this he broke them——diſtributed them to his diſciples—and the diſciples to the multitude.

20 But this ſcanty pittance was ſo miraculouſly multiplied by an immediate exertion of divine power, that not only was every individual plentifully entertained, but there remained, over and above what was conſumed, fragments ſufficient to fill twelve baſkets.

21 The number of thoſe, who were thus feaſted, with-

out reckoning the women and children, present, was about five thousand.

§—22 IMMEDIATELY after this, Jesus with some difficulty prevailed upon his disciples, who were unwilling to part from him, to take a boat and cross over the lake, while he dismissed the people to their respective homes.

23 His disciples being gone, and the vast assembly broken up, he ascended a neighbouring mountain in order that none might intrude upon his private devotions—and in this sequestered retirement he continued 'till night.

24 In the mean time the boat was in the midst of the lake, lashed by the foaming waves, and assailed by a tempestuous and contrary wind, and in imminent danger of being swallowed up in the abyss.

25 After they had conflicted with the storm the greatest part of the night; about the fourth watch Jesus advanced towards them, walking on the surface of the deep.

26 The disciples, who were in the vessel, descrying an human form gliding with suspended steps over the abyss, were thrown into the greatest consternation, and concluded it was an apparition—so that when they saw it gradually approach nearer and nearer, such was their extreme fear at last, that they sent forth cries and shrieks of terrour.

27 Jesus being now advanced near to he boat, spoke to them — told them who he was, and bid them banish their fears.

28 Transported with this assurance from his well known voice, and elated with confidence, Peter replied—If it is you, command the waves also to sustain my feet, that I may come and embrace you.

29 Jesus then ordered him to come forward —— upon which he quitted the vessel—and began at first to advance with intrepid steps upon the surface of the waters:

30 But hearing the loud roar, and feeling the strong impetuosity of the storm, he was chilled with terrour, and finding himself sinking—he cried out —— Save me, Sir, this moment save me!

31 Jesus then immediately extended his hand—caught hold of him and said—Why, O thou incredulous! hast thou now distrusted that miraculous power, of which thou hast seen so many instances?

32 They both then entered the boat——and instantly the

the tempeſt and the billows were heard no more, and a perfect calm enſued.

33 They who were in the veſſel ſeeing this amazing ſcene, proſtrated themſelves at his feet, and with the profoundeſt reverence acknowledged the divinity of his perſon and character.

34 When they had croſſed the lake, they travelled into the country of Genneſaret.

35 The inhabitants of which parts knowing the dignity of his character, diſpatched immediately, upon his arrival, meſſengers into all the adjacent countries—who upon this information given them, brought their ſick and diſeaſed to him in great numbers:

36 Who only begged to be permitted to touch the hem of his garment—which being granted, they were inſtantly reſtored to perfect health.

## CHAP. XV.

1 ABOUT that time there came to Jeſus ſome of the Scribes and Phariſees who lived in Jeruſalem and thus ſpoke to him,

2 What induces you to permit your diſciples to violate thoſe wiſe traditionary maxims, that have been handed down to us by our religious anceſtors?——It ſeems your diſciples think it no breach of duty to eat bread with unwaſhed hands.

3 To whom Jeſus thus replied—Why do you break the expreſs command of the great God, rather than ſuperſede the ſuperſtitious traditions of your elders?

4 For example—God in the law hath ſolemnly enjoined upon you this precept—"Honour thy father and mother—let him, who treats his parents in an abuſive and injurious manner, be put to death."

5 But you, in direct oppoſition to this divine command, ſay—That whoſoever dedicates his ſubſtance to pious and religious uſes, is under no obligation to relieve an aged and neceſſitous parent.

6 In this flagrant manner have you abſolutely vacated and annulled the plain and expreſs command of God—while you ſcrupulouſly obſerve every ſuperſtitious tradition.

7 What ſanctimonious and deteſtable hypocrites!—excellently hath the prophet Iſaiah characteriſed you in the following paſſage,

8 "This people approach me with demure and morti-

fied looks, but their hearts are not at all engaged in what they utter:

9 Vain, therefore, are all their pretences to superiour sanctity, while they rigorously insist upon the traditions of men to the total disregard and contempt of the divine commands."

10 Having thus spoken, he turned to the populace and said — carefully attend to the importance of what I am going to declare, and diligently revolve it in your minds—

11 It is not any thing external that renders a person unclean, but impurity hath its source solely from within.

12 After this the disciples came near him and said—Do not you know that the Pharisees were excessively exasperated at the discourse you just now levelled against their traditions?

13 Every doctrine, answered Jesus, that hath not the sanction of my heavenly Father to support it, both it, and they who propagate it, shall be destroyed.

14 They are altogether unworthy your concern and solicitude — they are blind superstitious teachers of a wilfully deluded multitude—and soon shall both they who thus notoriously corrupt the sacred precepts of God, and those who suffer themselves to be deceived by them, most miserably perish [n].

15 When Jesus had spoken thus, Peter desired him to explain to them the meaning of those figurative expressions he had lately made use of.

16 On hearing this request Jesus said — Do not you understand my meaning?

17 Do not you consider, that no meat whatever that is received into the stomach can have any influence upon the moral temper and disposition of the mind?

18 Evil dispositions alone defile a man — and these derive their original from the heart, which is the source of action.

19 For from the heart proceed wicked intentions, murder, adultery, debauchery, theft, perjury, scandal.

20 These are the things that constitute moral impurity in the sight of God—But merely eating with unwashed hands cannot render a person polluted.

§—21 AFTERWARDS Jesus removed from that place, and retired into that part of the

[n] In this, and the preceding verse, our Lord refers to the destruction of Jerusalem.

country

country that lay contiguous to Tyre and Sidon.

22 And a woman, who was a Canaanite, an inhabitant of that region, followed him, crying in a loud and importunate manner — O thou ſon of David! pity my unhappy circumſtances! I have a daughter, who is in a moſt dreadful manner tormented by a dæmon.

23 But notwithſtanding her vehemence Jeſus made her no reply — Upon which the diſciples came to him and deſired him to diſmiſs her, for that they were ſtunned and teazed by her clamour and importunity.

24 To her requeſt he thus anſwered — I was not ſent to propagate my doctrines among the Heathens —— my miſſion and miniſtry are ſolely confined to the depraved and degenerate nation of the Jews.

25 She then advanced up to him and accoſted him in the moſt reſpectful manner, ſaying——Sir, be pleaſed to befriend me in my unhappy circumſtances!

26 Jeſus ſaid to her—It is not proper to take that food, which was deſigned for children, and throw it to the dogs.

27 It is true, Sir, ſhe ſaid —but yet the dogs are permitted freely to eat the crumbs that fall from the plentiful table of their maſters.

28 Struck with this ingenious and unexpected reply, Jeſus ſaid—As you repoſe ſuch ſingular confidence in my power to aſſiſt you — your requeſt is granted—and from that inſtant her daughter enjoyed a perfect cure.

§—29 LEAVING that country Jeſus removed near the lake of Galilee — where having aſcended a mountain, he ſat down,

30 and there collected round him an immenſe multitude, bringing with them perſons who were lame, blind, dumb, mutilated °, and labouring under various other infirmities. Theſe unhappy creatures they laid at the feet of Jeſus, and he inſtantaneouſly healed them.

31 So that the multitude was ſeized with the laſt aſtoniſhment, when they ſaw the dumb ſpeak, the mutilated perfect, the lame walk, and the blind reſtored to ſight— Struck with wonder and gra-

° Κυλλους were thoſe who wanted a limb, and is a quite different word from χωλους mentioned in this catalogue of unhappy caſes.

titude, they glorified the God of Israel.

32 Jesus then calling his disciples to him said—I sincerely commiserate the condition of this multitude around me——they have been with me three days, and are now entirely destitute of food — I am unwilling to dismiss them without refreshment, for I am afraid many, being at a considerable distance from home, will faint by the way.

33 To this the disciples replied — how is it possible for us, in such a wild solitude as this, to provide food to entertain such a prodigious number of people.

34 Jesus then said—What provisions are you able to collect among yourselves? — They answered——We have only seven loaves and a few little fishes.

35 Jesus commanded all the crowd to sit down on the grass in regular rows.

36 This done — he took the seven loaves and the fishes — blessed God — brake them — gave them to his disciples — and ordered them to distribute them among the multitude,

37 who all eat, and were satisfied—and the fragments, that were collected afterwards, were enough to fill seven baskets.

38 The number of people, who were thus miraculously entertained, without reckoning women and children, amounted to four thousand.

39 Having thus refreshed the multitude, he dismissed them to their homes — and taking boat went by water into the country of Magdala.

## CHAP. XVI.

1 AT that time the Pharisees and Sadducees came with an intention to make trial of his miraculous powers — and thus accosted him — Be pleased to show us some grand illustrious prodigy in the sky to convince us of thy prophetic character.

2 To whom he thus replied — In the evening you prognosticate, from the ruddy appearance of the heaven, that it will be calm and serene weather on the morrow.

3 In the morning you foretel that the day will be rainy and tempestuous from the red and gloomy aspect of the heavens——Hypocrites! ye pretend to great accuracy and certainty in prognosticating the weather from the appearance of the sky—and are not you able, with the greatest precision

preciſion and clearneſs to diſcern the particular marks and features of the preſent period?

4 An age immerſed in wickedneſs and debauchery deſires me to diſplay ſome illuſtrious prodigy in the ſky for their conviction—But no ſuch ſtriking ſignal ſhall be exhibited before it—except one publick prodigy that ſhall be ſimilar to what happened to the prophet Jonah—After having ſaid this, he abruptly left them and withdrew.

§—5 CROSSING the lake with his diſciples—when they were arrived upon the oppoſite ſhore they found they had forgotten to take proviſions with them.

6 Now Jeſus had juſt charged them ſtrictly, ſaying—— Cautiouſly avoid the leaven of the Phariſees and Sadducees.

7 This advice, therefore, they all interpreted as a reproof of their forgetfulneſs in not providing themſelves with bread.

8 Jeſus, conſcious of their miſtake, ſaid—Why do you diſcover ſuch general uneaſineſs and painful ſolicitude, merely becauſe you have forgotten to take proviſions with you?——how long will you continue to diſtruſt my power?

9 Cannot you conclude that I am able to ſupply your wants in a miraculous manner, when you reflect that I entertained five thouſand with five loaves, and the fragments that were collected, filled twelve baſkets.

10 How many baſkets, alſo, were filled with the fragments of the feaſt, at the time when I diſtributed ſeven loaves among four thouſand?

11 Have you not ſagacity and diſcernment enough to diſcover, that when I cautioned you againſt the leaven of the Phariſees and Sadducees, I did not intend to be underſtood literally?

12 Then they clearly perceived, that it was againſt the pernicious *leaven* of the doctrines of the Phariſees and Sadducees, which had diffuſed itſelf through the maſs of the Jewiſh nation, that he adviſed them.

§—13 AFTER this, as Jeſus was travelling in the country about Cæſarea Philippi, he ſaid to his diſciples—— What opinion does the world entertain of me—Whom do they ſay I am?

14 They anſwered—Some judge you to be John the Baptiſt, reſtored to life—— others think you are Elias, the harbinger of the Meſſiah—while others ſay you are Jeremiah,

Jeremiah, or some one of the antient prophets.

15 But whom, said he, do *you* imagine me to be?

16 Thou art, Simon Peter replied, the Messiah, the son of the ever living God.

17 Upon which Jesus answered——Distinguished will be thy happiness, Simon, son of Jonas——Human wisdom and sagacity have not enabled thee to give this testimony—my heavenly Father revealed to thy mind this important truth.

18 I solemnly assure thee, therefore, that as thy name signifies a rock — upon this rock will I fix the basis of my church [p], and all the infernal powers shall never be able to subvert it.

19 Thee will I invest with the illustrious honour of being the first preacher of the christian dispensation——the great laws and rules of which, when first published among men, shall be confirmed and ratified in heaven.

20 He then charged his disciples in the most strict and peremptory manner, that they would not divulge it to the world, that he was the Messiah.

§——21 FROM this time Jesus began to declare in express terms to his disciples—that he must go to Jerusalem —must there suffer the most abusive treatment from the magistrates, the high-priests, and the clergy—be publickly executed —— but should be raised, by divine power, on the third day.

22 Alarmed and confounded at such a declaration Peter took the liberty, in private, to expostulate with him, and to reprehend him for predicting to himself such a fate — saying, God forbid, that you shou'd ever be involved in such sufferings! —Impossible, that this should ever befal you!

23 But he turned suddenly, and said to Peter—Thou art an adversary and obstacle to the cause in which I am engaged—Diverting my sufferings would be crushing my religion—Thou speakest like a short-sighted mortal, and knowest not in what manner the great scheme, which infinite wisdom hath planned, is to be accomplished.

24 Jesus then said to his disciples ——Whosoever will approve himself a true and genuine professor of my religion, must renounce all worldly interests, and break every

[p] Peter was the first person who opened the gospel dispensation. See Acts x.

fond

fond attachment, when they come in competition with his duty——and, after the example of his lord and maſter, ſubmit to the ſevereſt ſufferings which it may ſeem good to infinite wiſdom to inflict upon him.

25 For he, who by mean and wicked compliances, is deſirous to ſave his life, ſhall loſe it to all eternity—But he who ſhall chearfully loſe life, rather than violate his conſcience and duty to me, ſhall finally recover it with infinite advantage.

26 For could a man, by the proſtitution of all conſcience and virtue, ſecure the poſſeſſion of the whole univerſe—yet what benefit would reſult to him from it, if he was at laſt to incur eternal death! Or what can a perſon ſubſtitute as an equivalent for the loſs of immortal life!

27 The time is coming, when the Meſſiah ſhall make his appearance, arrayed with the majeſty of his Father, and attended with a glorious retinue of angels—and he will paſs ſentence upon every man, according to his conduct.

28 I can aſſure you that there are ſome perſons now before me, who ſhall live to ſee the ſon of man uſhered with magnificent pomp and triumph into his kingdom.

## CHAP. XVII.

1 ABOUT a week after this Jeſus took Peter, James and his brother John, and with them privately aſcended a lofty mountain.

2 Here they ſaw his perſon undergo an aſtoniſhing transformation—for a luſtre, equal to that of the ſun, darted from his countenance—and he appeared as inveſted with a robe of light.

3 While they were ſtruck with this amazing alteration, they beheld Moſes and Elias, in glorious forms, approach and converſe with him.

4 Tranſported with the pleaſure of this wonderful ſcene, Peter cried out—How happy will it be for us to reſide in this place! Permit us here to erect three tents—one for you, another for Moſes, and a third for Elias.

5 While he was thus ſpeaking, a bright radiant cloud fixed itſelf over them—from which they heard this voice diſtinctly and ſolemnly iſſue—This is my ſon, the object of my fondeſt affections—Hear and obey him!

6 The diſciples, ſtruck with the majeſty of this divine voice, fell proſtrate, and ſunk into the laſt conſternation.

7 But Jesus came to them, touched them, and bad them rise, and banish all their fears.

8 They looked then around, but saw no person but Jesus.

9 As they were descending the mountain, Jesus strictly charged them, by no means to divulge the glorious scene, of which they had just been witnesses, 'till after his resurrection.

10 The disciples then asked him this question—Why do the Jewish clergy say that Elias must be the immediate predecessor of the Messiah?

11 The sentiments of the Jewish doctors, said Jesus, are just—Elias in the scheme of divine providence was to be the harbinger of the Messiah, and to [q] prepare mens minds for the reception of his doctrines.

12 Only let me assure you, that this Elias is already come, but the Jews rejected him, and abused his person and ministry with every wanton insolence and indignity—and they will expose me to similar cruelties and sufferings.

13 The disciples were then convinced that by Elias he meant John the Baptist.

§—14 WHEN they were returned to the multitude—a person came up to him—and then fell on his knees,

15 saying—Sir, have pity upon my son, who is a lunatic, and an object of great compassion—for he frequently falls into the fire, or into the water.

16 This unhappy creature I brought to thy disciples—but they were not able to heal him.

17 Jesus then reproved them, saying—O incredulous and untractable race! how long shall I reside among you, before I convince you of the dignity and extent of my miraculous power! How long shall I bear with your want of confidence in me—Bring your son hither to me.

18 He was accordingly brought—— and Jesus by a word expelled the disease—and the young person was instantaneously restored to perfect health.

19 When the multitudes were dismissed—the disciples came to Jesus in private, and asked him the reason, why they were not able to eject that dæmon.

20 It was solely owing, he replied, to your want of confidence in my power—— For did your faith bear the smallest proportion to the

[q] See the Cambridge MS.

singular

ſingular advantages you have enjoyed of eſtabliſhing and confirming it, you would be able to effect as aſtoniſhing operations——as cauſing the mountains to deſcend from their baſis, and transferring them at pleaſure from place to place.

21 But the degree of faith requiſite to expel ſuch a dreadful and inveterate diſeaſe as the preſent, is not attained but by a courſe of devotion and abſtinence.

§—22 AFTER this, as they were travelling in Galilee, Jeſus, in order to prepare the minds of his diſciples for ſupporting the ſhock they ſhould ſuſtain by his approaching death—ſaid to them—the ſon of man is going to be delivered up into the hands of thoſe, who thirſt for his blood.

23 And they ſhall murder him——but on the third day he ſhall be reſtored to life—At hearing this they were greatly alarmed——and the thought of his death ſunk them into the profoundeſt dejection and grief.

24 Upon their arrival at Capernaum——the officers, who were appointed to collect the annual tax to defray the temple ſervice, came to Peter and aſked him—if his maſter did not pay the uſual tribute.

25 He anſwered in the affirmative——and coming into the houſe to Jeſus, was going to inform him of what had paſſed—but Jeſus anticipated him, ſaying—From whom, Simon, do earthly princes levy tribute——from their ſons——or from other people?

26 From other people, certainly, ſaid Peter—It follows then, reſumed Jeſus, that their ſons are excuſed from paying any[r].

27 However leſt we ſhould incur their reſentment by our refuſal—Go to the lake—caſt in a hook——open the mouth of the firſt fiſh thou ſhalt catch—thou wilt find in it a Stater—take it and give it the collectors for my payment and thine.

## CHAP. XVIII.

1 ABOUT that time the diſciples came to Jeſus and ſaid——Which of us will be advanced to the higheſt ſtation of honour and dignity under thy reign?

2 Jeſus ordered a little child to be brought to him—

[r] Our Saviour's Argument againſt his paying this tribute to the temple is, becauſe he was the ſon of that king to whom it was paid.

which

which he placed in the midſt of them,

3 then ſpoke thus—Let me in the moſt ſolemn manner aſſure you, that unleſs you renounce all temporal and ambitious views——and cultivate the harmleſs, inoffenſive innocence of this child ——you will not be deemed the proper ſubjects of the Meſſiah's kingdom.

4 Whoſoever, therefore, ſhall acquire the neareſt reſemblance to the innocence and humility of this child, ſhall ſecure the moſt elevated ſtation in the goſpel kingdom.

5 Whoſoever, alſo, from a principle of affection and love to me, does a kind and benevolent office to the meaneſt perſon, if endowed with the temper and diſpoſition of a child—I ſhall acknowledge that kind office as done to myſelf.

6 But whoever ſhall deſignedly lay a ſtumbling block before the meaneſt chriſtian, and ſeduce him from his adherence to my cauſe——had better have a mill-ſtone ſuſpended about his neck, and be precipitated into the profoundeſt abyſs.

7 Unhappy will it be for the intereſts of mankind that ſo many obſtructions will be laid in the way of truth and chriſtianity—for the weakneſs and wickedneſs of the world will neceſſarily produce many obſtacles to impede the reception and progreſs of the goſpel———But dreadful beyond deſcription will be the final doom of that man, by whom ſuch obſtacles are firſt laid!

8 Should, therefore, any of thy ſtrongeſt appetites and inclinations tend to alienate thee from thy allegiance to me, ſubdue and mortify them, with whatever reluctance it is done—for better controul thy moſt unruly deſires here, than, by gratifying them, be at laſt expoſed to eternal death.

9 Every luſt and irregular deſire that would inveigle thee from thy attachment to the goſpel, is to be eradicated from thy boſom—for better is it to endure the greateſt miſeries of this life than incur everlaſting deſtruction.

10 See that you treat not the meaneſt chriſtians with contempt—for I aſſure you the moſt exalted angels are their guardians and miniſters[s].

[s] By thoſe *who ſaw the king's face* are, in the Jewiſh idiom, denoted the moſt eminent and diſtinguiſhed perſonages of a court. Conſult Eſther i. 14. *who ſaw the king's face, and who ſat the firſt in the kingdom.*

11 For

11 For to ſave men from deſtruction was the great deſign of the ſon of man's coming into the world.

12 Had a man an hundred ſheep, and but one of them happen to ſtray and be miſſing—would not he leave the ninety nine, and traverſe the mountains with diligent and anxious care, in ſearch of it?

13 And ſhould he be ſo fortunate as to find it—does he not feel greater tranſport at the recovery of that one ſheep, than at the ſight of the whole ninety nine, which had not ſtrayed?

14 Analogous to this is the benevolent diſpoſition of your heavenly father, who is not deſirous that the moſt inconſiderable chriſtian ſhould finally periſh.

15 When your chriſtian brother hath been guilty of any thing criminal in his conduct towards you——go and in a private converſation expoſtulate with him in a calm and diſpaſſionate manner—If you convince and reclaim him, you have gained your brother.

16 But if he refuſe to admit your ſingle opinion and determination of the matter—take with you one or more perſons of known candour and integrity——that by the probity and impartiality of two or three witneſſes the affair may be ſatisfactorily decided.

17 If he reject their unexceptionable teſtimony—— refer your cauſe to the church—if he refuſes to abide by the church's determination—regard him for the future as an irreclaimable and incorrigible ſinner.

18 I can faithfully aſſure you, that all your determinations on earth, if conſonant to the rules of the goſpel, ſhall be confirmed and ratified in heaven.

19 Let me alſo declare, that when the ſentiments of two of you ſhall coincide concerning the propriety of any petition to be preferred to heaven—that petition ſhall be granted by the indulgent Father of all.

20 For wherever two or three are convened, in order to decide any important affair reſpecting my religion—I will preſide among them, and aſſiſt them in their ſincere deliberations.

§—21 WHEN he had finiſhed this diſcourſe, Peter ſaid to him—How often ſhall my chriſtian brother repeat an injury againſt me, and I forgive him?—Shall my forgiveneſs extend to the ſeventh?

22 Not

22 Not seven only, replied Jesus; but upon his sincere penitence and remorse, seventy times seven.

23 With regard to this subject, what dispositions of lenity and mutual forgiveness it is the design of the gospel that men should exercise one towards another, may be represented and illustrated by the following parable —— A certain prince was desirous to have all his accounts with his servants regularly adjusted.

24 But when the books were examined, there was found among the debtors a man who owed the crown ten thousand talents.

25 The payment of this sum being immediately demanded of him, he was discovered to be in very indigent circumstances—Such a disappointment most highly exasperated his majesty—and he instantly ordered the man, and his wife, and his children, and his whole stock to be publickly sold—and the money accruing from the sale to be paid to him.

26 The man hearing this dreadful sentence pronounced with such a stern and determined look—sunk at his majesty's feet—and with the most moving importunity implored a little respite, and he would faithfully discharge the whole debt.

27 The heart of the prince, at the sight of such acute and extreme distress and grief, melted at once into pity and tenderness —— Subdued with compassion and sympathy, he rushed forward—raised him from the ground—— forgave him the whole sum—and dismissed him.

28 The man, scarce out of the royal presence, happened to meet one of his fellow-servants who owed him an hundred pence—The sight of whom fired him with resentment—he sprung forward and seized him by the throat, crying—this moment pay me my debts.

29 Terrified with his menaces and violence, his fellow-servant prostrated himself at his feet——and in the most pathetic language supplicated him to allow him time, and he would honestly pay him the whole.

30 But the other was absolutely implacable—and confined his fellow-servant to a dungeon, 'till he should make him satisfaction.

31 The other servants, being spectators of such unrelenting cruelty and inhumanity, were struck with excessive sorrow and sympathy——and going directly to the prince, related the

the ſtory to him with all its affecting circumſtances.

32 The man being immediately ordered into his preſence, the prince inflamed with indignation ſaid to him —— Thou abandoned ſlave! did not I freely remit thy whole debt, becauſe thou ſoftenedſt and ſubduedſt my heart into pity by thy piercing ſolicitations?

33 Oughteſt not thou then to have expreſſed that compaſſion towards a fellow-ſervant —which I expreſſed towards thee?

34 His lord, fired with reſentment at ſuch cruelty and baſeneſs, ordered him immediately to be tortured and confined, 'till the whole of what he owed ſhould be paid him.

35 With the like ſeverity will my heavenly father treat you, unleſs you cordially forgive, each his chriſtian brother, your mutual faults and failings.

## CHAP. XIX.

1 WHEN Jeſus had finiſhed this diſcourſe, he removed from Galilee, and travelled into thoſe parts of Judea, that lay beyond the river Jordan.

2 In his way he was followed by prodigious multitudes—and he healed every diſorder that was preſented to him.

3 Here the Phariſees came to him, and with an artful deſign to extort his ſentiments, propoſed to him the following enſnaring queſtion —Is it lawful for a man to repudiate his wife for any thing whatever that may be diſagreeable in her.

4 Conſcious of their cavil, he replied — Doth not the ſcripture inform you, that God immediately after having formed the firſt pair of different ſexes,

5 pronounced theſe words —To form this union ſhall a man forſake his parents, and aſſociate with his wife — and they ſhall be connected in indiſſoluble bonds.

6 In bonds ſo indiſſoluble, as that they ſhall not be conſidered as two diſtinct individuals—but as one body ſolely actuated by one mind— What, therefore, God hath ſo intimately conjoined, let not man diſſolve.

7 They anſwered — Why then doth the law enjoin an inſtrument of divorce to be drawn up, and the woman, after this formality, to be diſmiſſed?

8 He replied—Moſes perfectly knowing the ferocity and malignity of your hearts permitted divorces in order

to prevent greater evils[t]—But in the primitive ages of mankind this was not allowed.

9 And under the gospel dispensation, whosoever shall repudiate his wife, except for her want of fidelity to his bed[u], and marries another, is guilty of adultery—and he, who marries the woman thus dismissed, incurs the crime of adultery.

10 The disciples being educated in Jewish prejudices, said to him in private—If a man is not allowed to divorce his wife, except only for adultery, it is most absurd folly in any one to marry.

11 Jesus said to them—Continence and chastity cannot be maintained inviolate without marriage, except in some few particular distinguished instances.

12 And those few have either received from nature constitutions more favourable to this virtue—or have submitted to actual castration—and there are others who from a persuasion that the encumbrances of a family would render them less extensively useful in preaching and propagating the gospel, have resolutely renounced all conjugal endearments—Let him, upon whose inclinations this virtue of continency lays no disagreeable restraint, continue, if he please, to practise it.

§—13 SOME Jewish parents at that time brought their children to him, that he might lay his hands upon them, and recommend them to the blessing of God by his prayers——But the disciples prevented their approach, and reproved those who brought them.

14 Jesus perceiving this said—Forbid not the access of little children to me——for those persons only who are possessed of their native innocence and inoffensive dispositions are the worthy subjects of the Messiah's kingdom.

15 He then laid his hands upon them and blessed them—Leaving that place,

[t] The situation of Moses was exactly that of Solon. Ἡ μεν αρισον ην ουκ επιγαγειν ἰᾶτρειαν, ουδε καινοτομιαν, σεσηθεις μη' συγχεας παντα πασι και ταραξας την πολιν, ασθενεστερῳ γενηται τα καταστησαι παλιν και συναρμοσασθαι προς το αριστον—οθεν υστερον ερωτηθεις ει τας αρισκ Αθηναιοις νομκς εγραψεν, Ων αν (εφη) προσεδεξαντο τας αρισκς. Plutarch. Solon p. 157.

[u] Romulus also, when he founded the Roman republic, instituted this wife and excellent regulation. Ἐθηκε δε και νομκς τινας, ὡν σφοδρῳ μεν εσιν ὁ γυναικι μη δίδκς απολειπειν ανδρα, γυναικα δε δίδκς εκβαλειν—μοι χεωθεισαν. Plutarch Romulus, p. 57 Ed. Steph.

16 a

16 a youth approached his perſon and thus accoſted him —Condeſcend, good inſtructor, to inform me, what virtues I ſhall exerciſe in order that I may ſecure eternal life.

17 Jeſus ſaid to him—— Why doſt thou call me good ——There is no being, but one, who is poſſeſſed of abſolute and perfect goodneſs ——In anſwer, however, to thy queſtion—the only condition of obtaining a bleſſed immortality is obedience to the divine commands.

18 Be pleaſed, he reſumed, diſtinctly to mention thoſe commands—They are theſe, ſaid Jeſus—Thou ſhalt not commit murder—ſhalt not be guilty of adultery—ſhalt defraud no one of his juſt property——ſhalt be clear of the crime of falſe accuſation:

19 Thou ſhalt reverence thy parents and exerciſe towards mankind the kindeſt and moſt benevolent affections.

20 All theſe virtues, replied the youth, have I ſtrenuouſly cultivated and conſcientiouſly practiſed from the firſt years of rational underſtanding and reflection——in what attainments am I ſtill defective?

21 Jeſus replied—If thou art deſirous to reach the higheſt ſummit and perfection of virtue, go home, ſell every thing thou poſſeſſeſt, and the money accruing from the ſale diſtribute among the poor—By this action thou wilt accumulate the ampleſt treaſures in heaven—and, at once burſting the bonds of all ſecular attachments, come and join thyſelf to the number of my followers.

22 The youth hearing this advice turned from him, overwhelmed with grief and diſtreſs of mind—for he was poſſeſſed of an immenſe fortune.

23 Upon his abrupt departure Jeſus turned to his diſciples, and ſaid——What difficulty is it for a rich man to become a ſubject of the Meſſiah's kingdom!

24 Indeed I may aſſert, that it is as impoſſible for a perſon of an opulent fortune to embrace the deſpiſed cauſe of chriſtianity as for a cable to paſs through the eye of a needle.

25 The diſciples were greatly alarmed at this declaration, and ſaid—Who then can be finally ſaved!

26 Jeſus looking with compaſſionate tenderneſs upon them, anſwered——The impediments that lye in the road of a rich man's profeſſing chriſtianity are, human-

ly ſpeaking inſuperable—but by divine aſſiſtance all theſe obſtacles may be ſurmounted.

27 Peter then ſaid—But to us who have left our all to follow thee what future compenſation will be given?

28 I aſſure you, replied Jeſus, that you, who have chearfully deſerted all your worldly intereſts, and adhered to me, ſhall at the grand revolution and glorious renovation of all things, which is to commence at the concluſion of this life, have the moſt diſtinguiſhed honours conferred upon you—for when the ſon of man ſhall aſcend a throne of moſt tranſcendent ſplendour to judge the world, you ſhall ſit upon twelve thrones to judge the twelve tribes of Iſrael.

29 In that day, whoſoever from a conſcientious attachment to my cauſe hath in this life voluntarily relinquiſhed father or mother, brother or ſiſter, wife or children, houſes or eſtates, ſhall be moſt amply recompenſed, and be elevated to a very eminent degree of eternal bleſſedneſs.

30 But many to whom chriſtianity was [w] *firſt* offered ſhall be the *laſt* to embrace it——and thoſe to whom it will be *laſt* [x] propoſed, will be the *firſt* in admitting it.

CHAP. XX. 1 For the reception chriſtianity ſhall meet with at its firſt promulgation, may be fitly repreſented by the following parable—SOON as the morning dawned, a gentleman roſe to hire day labourers to work in his vineyard.

2 Having found a number he agreed to pay them a denarius for the wages of the day—and ſent them into his vineyard.

3 About nine o'clock he went again into the market-place, and found ſeveral others unemployed,

4 whom he alſo ordered into his vineyard, and promiſed to pay them what was reaſonable.

5 At twelve and three in the afternoon he went and made the ſame propoſals——which were in the ſame manner accepted.

6 He went, likewiſe, about five o'clock, and found a number of men ſauntering about the market in idleneſs—and he ſaid to them, Why do you conſume the whole day in this indolent manner?

[w] Meaning, the *Jews*.

[x] The Gentiles.

7 There

7 There is no one hath thought fit to give us any employment, they anſwered —Then go you into the vineyard among my other labourers, and you ſhall receive what is juſt.

8 In the evening the proprietor of the vineyard ordered his ſteward to call the workmen together, and, beginning from the laſt to the firſt, to pay them their wages, without any partiality or diſtinction.

9 When thoſe, therefore, came, who had been employed about five in the afternoon, they received a denarius apiece.

10 When thoſe, who had been hired in the morning, ſaw them return with ſuch great wages, they indulged the moſt extravagant joy—imagining that their pay would vaſtly exceed that of the others ——but how great was their diſappointment when they received from the ſteward, each man a denarius!

11 This ſuppoſed injurious treatment cauſed them to raiſe loud clamours againſt the gentleman.

12 And they complained to him of his uſage of them, ſaying——The laſt labourers you hired only worked a ſingle hour, and you have given them the ſame wages, as you have given us who have been ſcorched with exceſſive heat, and ſuſtained the long and rigorous toil of the whole day.

13 He turned to one who appeared the moſt petulant of them, and directed this reply—Friend, I do thee no injuſtice—Was not our agreement for a denarius?

14 Take what juſtice entitles thee to, without repining, and calmly acquieſce in the faithful diſcharge of our original agreement—A principle of benevolence diſpoſes me freely to beſtow upon the laſt perſons I hired what equity obliged me to give to you.

15 For is not the diſpoſal of my property in my own option—or does the malignity of thine heart cauſe thee to repine at the generous exerciſe of my beneficence?

16 This parable is deſigned to illuſtrate what I aſſerted before—that thoſe to whom the goſpel ſhall be laſt propoſed, ſhall have the precedence in dignity and honour —while thoſe to whom it was firſt offered, ſhall be degraded from their ſuperiority—for to what a populous nation is the goſpel *now* freely propoſed, yet how inconſiderable is the number of thoſe, whom the love of truth and virtue will induce to admit its evidences.

§—17 JESUS after this set out upon a journey to Jerusalem—and on the road taking his disciples from the multitude into a retired place, —he thus addressed them—

18 We are now going up to Jerusalem, where I shall soon be treacherously betrayed into the hands of the Jewish high-priests and Scribes, who will condemn me to die;

19 and who will deliver me over to the wanton cruelty of the Roman soldiers, to insult, scourge and crucify me—but the third day I shall be raised from the grave.

§—20 THEN the wife of Zebedee, imagining that after his resurrection the grand temporal kingdom of the Messiah would be erected, approached him, conducting her two sons—and discovered, by her ceremonious address, that she was desirous to solicit a favour from him.

21 Jesus said to her—— What kindness is it you appear so desirous to obtain?— She replied — These my two sons have been your faithful and inseparable companions —— I entreat you that you would advance them, in the kingdom you are going to establish, to two of the most elevated and illustrious stations.

22 Jesus said — You discover great ignorance of the true nature of my kingdom by such a request — Are you able to endure the trials, in which I am going to be involved? — are you able to sustain that dreadful shock of sufferings, which I must soon support? — Our fortitude is equal to it—they replied.

23 He continued — The same human miseries, indeed, that will soon seize me, will also invade you! and the same sufferings and persecutions that will befal me, will also assail you — but it is not in my power to dispose of the highest dignities in my future kingdom—that power is solely vested in the supreme father of all, who will confer them on persons of superior virtue and the sublimest attainments.

24 The other ten disciples, who had heard this conversation, conceived the most violent resentment against the two brothers for this ambitious attempt to supplant them.

25 Jesus, conscious of the aspiring views by which they were actuated, collected them into a body, and thus addressed them — Potent monarchs among the Heathens, you know, rule their subjects with an absolute and despotic tyranny — and the princes and governours

governours of the ſeveral ſtates and communities among them uſurp and exerciſe a ſovereign and uncontroulable authority in their dominions.

26 But ſuch a luſt of domination and fondneſs of power ſhall never poſſeſs your boſoms — For among you he that is the humbleſt ſhall be the greateſt:

27 And he who is deſirous to fill the moſt elevated and illuſtrious ſtation among you, let him practiſe the moſt kind ſubmiſſion, and the moſt humane condeſcenſion,

28 in humble imitation of the ſon of man, who came not into this world to make mankind his vaſſals, and to enjoy the magnificence and homage of a court — but to do the kindeſt and moſt condeſcending offices, and to ſurrender up his life, that he might reſcue [y] men from vice and deſtruction.

§ — 29 WHEN they had left Jericho on their way to the capital, he was followed by a prodigious concourſe of people.

30 Here two blind men, who were ſitting on the road ſide, the moment they were informed that Jeſus was paſſing, began to cry out with the greateſt vehemence — O thou great and good Meſſiah, pity our condition!

31 The multitude diſturbed with their vociferation, reproved them and ordered them to be ſilent — But the more they ſtrove to ſuppreſs their cries, the louder they raiſed them, repeating — O thou ſon of David! pity our condition! pity our wretched condition!

32 Jeſus then ſtopped, and calling them to him, ſaid — What favour is it you ſo earneſtly implore?

33 They anſwered — We entreat you, Sir, that our ſight may be reſtored.

34 Jeſus affected with compaſſion touched their eyes, which were inſtantaneouſly reſtored to ſight — and both being thus cured joined his train.

[y] Λυτρον and λυτρα are indiſcriminately uſed to ſignify what is paid or done to reſcue, free, ranſom, and redeem a thing — The men, who were taken priſoners in the battle διχα λυτρων αδιειτος αυτους τε Πυρρε. Plutarch Pyr. p. 721 — But ye deliver up your general λυτρον της αποσκευης. Plutarch Eumenes, p. 1084 — του ιππε λυτρα τοις λαβεσιν εδωκεν. Plutarch Alex. p. 1266 — αιτηθεις υπ' αυτων λυτρα εικοσι ταλαντα. Plutarch Cæſar, p. 1298. Edit Steph.

## CHAP. XXI.

1 WHEN they were now advanced on their journey as far as Bethphagè, ſituated at the foot of the mount of olives, a place at no great diſtance from Jeruſalem, Jeſus called two of his diſciples

2 and gave them this order——Go into that village, which you ſee directly oppoſite, and you will find an aſs tied and a colt with it—unlooſe the rein and bring them to me.

3 And ſhould any perſon, ſeeing this action, aſk you the reaſon of your taking ſuch liberties, tell him—that your maſter hath occaſion for them—and he will immediately diſmiſs you [a].

4 The following words of the prophet may be here recited, and applied to this incident in the hiſtory of Jeſus——

5 "Inform the daughter of Zion of this important news—Thy king approaches thee, riding upon an aſs, cloathed with placid meekneſs and humility."

6 Receiving this command, the diſciples haſtened to the village, and found every thing as Jeſus had deſcribed.

7 The aſs they untied—brought it, with its colt, to Jeſus—ſpread on it their upper garments—and he rode upon it from Bethphagè to Jeruſalem.

8 Upon this mounting it, the majority of the multitude, that attended him, ſpread their mantles along the road——others were employed in cutting down branches from the neighbouring trees, and ſcattering their verdant foliage wherever he paſſed.

9 And the populace that preceded, and thoſe that were in his train, pierced the air with their triumphant ſhouts, crying—Welcome! illuſtrious ſon of David!—thrice happy thou who comeſt inveſted with the choiceſt gifts of the ſupreme Jehovah!—Hail him all ye celeſtial powers!

10 Entering the capital in this ſtately pomp and magnificence, all the inhabitants were greatly alarmed, and aſked the paſſing crowds, Who this great perſonage was, whom they conducted in ſuch triumph and applauſe?

11 They anſwered—It is

[a] Jeſus undoubtedly knew that theſe were the property of ſome perſon, on whom, or on whoſe friends, he had conferred ſome ſingular benefit.

that

that great prophet, Jesus of Nazareth.

§—12 WITH these acclamations Jesus was escorted to the temple, which he entered, and with irresistible authority expelled all who were then engaged in buying and selling in the court of the Gentiles—the tables of those who gave to strangers Jewish money in exchange for foreign, he overturned—and threw down the standings of of those who publickly sold victims for the sacrifice.

13 Telling them, with an air of dignity that struck them with terrrour—that God designed the temple should be appropriated to devotion—but that they had converted it into a receptacle of the most profane and mercenary wretches.

§—14 WHEN he had thus cleared the temple, numbers of blind and lame persons came around him—whom he immediately cured.

15 But the high-priests and the Scribes having been spectators of the whole of this amazing scene, and hearing the children, even in the temple, making the sacred dome resound with their acclamations of hosannah to the son of David—— they were highly exasperated.

16 And they said to him —heareſt thou the language of these children?—He answered—Do not you recollect that passage in the scriptures —"By the mouth of babes thy praise shall be celebrated."

§—17 HAVING spoken thus he left them to their reflections on what had lately passed—and retired out of the city to Bethany——where he stayed all night.

18 In the morning as he was returning to the city, he felt on the road very painful sensations of hunger:

19 And happening to see a fig tree at some distance, he went up to it, expecting fruit—but found only leaves —upon which he said to the tree——Mayest thou never bear!——Immediately upon this imprecation the fig tree withered and died.

20 This astonishing spectacle struck the disciples with surprize, and they said in amazement one to another—How soon hath the fig tree lost its verdure! How instantaneously hath it faded!

21 Jesus answered—Let me solemnly assure you, that if you repose an unshaken confidence in God to assist you in propagating and confirming his religion, he will enable you to work miracles greatly superiour to this—even prodigies of power as astonishing

aſtoniſhing, as it would be, to looſen the loftieſt mountains from their foundations, and precipitate them into the ocean.

22 For whatever you ſolicit the divine Being to beſtow, as being conducive to the credibility and promotion of religion, and from a perſuaſion of his infinite omnipotence—you ſhall obtain.

§—23 WHEN he had entered the temple and was inſtructing the people——the high-prieſts and the magiſtrates came to him in a body, and demanded of him—By what authority he acted in this manner—and who it was that commiſſioned and empowered him to be a public inſtructor?

24 He anſwered them—I will alſo propoſe to you a queſtion, which if you reſolve, I will inform you, who it was that delegated to me the authority which I exert——

25 Was the late baptiſm of John a divine appointment ——or was it a contrivance merely human—Having for ſome time agitated this queſtion, they ſaid one to another ——If we tell him it was a divine inſtitution, he will directly reply —— why did not you embrace it as ſuch? ——

26 and if we tell him—it was ſolely an human contrivance, we expoſe ourſelves to the fury of the populace, who univerſally eſteem John as a moſt illuſtrious prophet.

27 After having with this caution debated the matter, they ſaid to him—We are not able to ſolve your queſtion. Neither will I, replied Jeſus, ſatisfy you, by what authority I have aſſumed my public character.

§—28 I DESIRE your ſentiments concerning a caſe I am going to recite—A certain perſon had two ſons, and he commanded the eldeſt to go immediately and work in his vineyard.

29 At firſt he peremptorily refuſed—but afterwards he was touched with bitter remorſe for his undutifulneſs, and went.

30 The father came to the younger and laid upon him the ſame injunctions—I will go this moment, anſwered he, but went not at all.

31 Which of theſe two ſons ſhowed the moſt filial obedience?—The eldeſt undoubtedly—they ſaid. Jeſus replied—The moſt abandoned and profligate ſinners commence ſubjects of the goſpel kingdom before you.

32 For John made his publick appearance among you, and

and delivered the moſt pure and ſacred inſtructions—but you treated him and his admonitions with contempt—tho' perſons guilty of the moſt atrocious and enormous vices were convinced of the divinity of his miſſion and doctrines—but tho' you were ſpectators of all the ſtriking evidences he exhibited in confirmation of his prophetic character, yet you abandoned not your vices, nor diſcovered the leaſt ſorrow afterwards that you had rejected him.

§—33 ATTEND to the recital of another fable——A gentleman laid out a large plot of ground—planted it with vines—drew a ſtrong fence round it—eſtabliſhed a large apparatus for preparing the juice——and erected a tower for its defence. He after this travelled into a foreign country—but employed a number of huſbandmen to cultivate and dreſs it in his abſence.

34 When the vintage approached, he ſent his ſervants to receive the produce of his new plantation.

35 But no ſooner had theſe delivered their meſſage, but the huſbandmen began to treat them with the laſt indignity and cruelty—for one they ſcourged—a ſecond they ſtoned——and a third they murdered.

36 Theſe not returning, he again deputed a larger number of his ſervants to make the ſame demands—but they uſed theſe alſo with the ſame inſolence and inhumanity.

37 At laſt he ſent his ſon to them, ſaying——they will ſurely not dare to offer my ſon any violence—ſurely they will reverence his character!

38 But on the firſt ſight of him the huſbandmen cried out with one voice—This is the heir!—Let us immediately aſſaſſinate him, and ſeize on his inheritance!

39 Accordingly they all at once ruſhed upon him—murdered him—and caſt his dead body out of the vineyard.

40 When the proprietor of the vineyard himſelf in perſon comes—what puniſhment will he, think you, inflict upon ſuch bloody and abandoned ruffians?

41 He will aſſuredly deſtroy them, they anſwered, by the moſt dreadful and excruciating tortures—and let his vineyard to others, who will ſerve him with greater fidelity.

42 After they had given this verdict—he ſaid to them——have you never attended to

to this remarkable passage in the scriptures—"The stone, which the workmen rejected is become the great corner stone, and hath united and consolidated the two sides of the edifice—This is by divine appointment, and is worthy to excite our most profound admiration."

43 Wherefore hear my solemn declaration—Those religious privileges, which you now enjoy shall be wrested from you, and bestowed upon other nations, which will make a proper improvement of them.

44 And whosoever shall stumble and fall upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble, will be crushed in a moment, and crumbled into atoms [b].

45 When the high priests and Pharisees had heard these fables recited, they perceived they were levelled at them—

46 which exasperated them to such a degree, that they concerted measures how to get him into their power—but they dreaded the fury of the populace, who reverenced him as the greatest of prophets.

## CHAP. XXII.

1 JESUS after this delivered another parable, in which he represented the gospel dispensation in the following manner ——

2 A CERTAIN Monarch made a most magnificent entertainment, at the marriage of his son.

3 When this splendid feast was ready to be served up, he sent his servants to hasten those who were previously invited—but they refused to go.

4 The king again dispatched others of his domestics to those who had been invited, to tell them, that he had provided a sumptuous entertainment — had prepared every delicacy and elegance that his power and opulence could command—and that he begged their immediate attendance, for that every thing was ready.

5 This pressing invitation they affected to treat with the last contempt —— for some rambled into their fields —— others betook themselves to their secular employments.

6 But others seized his servants by violence, and after

[b] Our Saviour in this, and in the 41st Verse, refers to the destruction of Jerusalem by the Romans.

offering

offering them the laſt wanton and cruel inſults, murdered them.

7 When the king was informed of their diſobedient and inſolent conduct, he was ſo incenſed—that he inſtantly put himſelf at the head of his troops, ſlew the murderers, and laid their city in aſhes.

8 His reſentments being ſatiated—he calls his ſervants together and tells them—that he had prepared a feaſt, but that thoſe whom he had firſt invited were not worthy to ſhare its magnificence.

9 Go, therefore, ſaid he into the highways—and promiſcuouſly invite all you meet with to the nuptial ſupper.

10 The ſervants receiving theſe orders diſperſed themſelves into all the publick roads and private paths, and collected all they met with, good and bad without diſtinction, and conducted them to the palace—ſo that the hall was filled with gueſts.

11 When they were all ſeated, the king came to take a view of his company—but ſoon diſcovered a perſon amongſt them in a vile and ſordid dreſs.

12 He called him and ſaid —Friend, how came you to intrude into my palace, and into this company, in a dreſs ſo unſuitable to this genial ſolemnity? — He was ſtruck dumb——had no apology to offer for this diſreſpectful neglect.

13 The king then called to his ſervants, and bid them bind him hand and foot — to drag him out of the room— and to expoſe him to all the horrours of midnight and darkneſs——there to deplore his wretchedneſs, and feel the moſt dire and excruciating anguiſh.

14 For great numbers are invited to the glorious privileges of the goſpel—but the number of thoſe who joyfully comply with the invitation, is very inconſiderable.

§—15 THE Phariſees, who heard this parable, left him — and holding a conference reſolved upon a ſcheme which they hoped would effectually enſnare him, and deſtroy his public credit and reputation.

16 Accordingly they ſend ſome of their pupils, along with the Herodians, and ordered them to addreſs Jeſus in the following manner — Divine teacher! we are perſuaded you have a conſcientious regard for truth — that in ſincerity and plainneſs you communicate to men the dictates of infallible wiſdom — that the fear of man can never induce you to ſacrifice duty—for the moſt dignified perſonages

personages are nothing to you, who have so sacred and inviolable a regard for truth.

17 This your character hath induced us to request, that you would give us your real sentiments concerning this question—Is it lawful for the Jews to pay tribute to the Romans, or not? —

18 Jesus conscious of their base and wicked intentions, said —Why, O ye crafty hypocrites! do you practise such insidious arts to circumvent, and draw me into danger?

19 Show me the coin that is collected — They brought him a denarius.

20 He said — Whose head and legend is this?

21 They replied—Cæsar's —Then, said he, pay to the Emperour, what he lawfully demands, and to God the duties he requires.

22 When they heard this answer, they left him — astonished at the manner, in which he detected them, and avoided the snare.

§—23 THE same day the Sadducees, who are a Jewish sect, who deny a future state, came to him, and proposed this query —

24 Illustrious instructor! our great legislator hath enacted this law—If a man die and leave no children, his brother shall marry his widow, in order that the name and family of the deceased may not be extinct.

25 Now there happened once amongst us this uncommon instance — There were seven brothers—the eldest of whom married and died without children, and his widow was espoused by his second brother.

26 But he too died — and all the seven by a premature death.

27 So that the woman survived them all.

28 What we desire you, therefore, is this—Which of the seven brothers shall have this woman in a future state—

29 Jesus answered — You are guilty of gross and egregious mistakes, arising from your ignorance of the scriptures, and your impious limitation of the divine omnipotence.

30 For in a future state the human race is not procreated —but the spirits of good men are pure and refined intelligences, like the heavenly Angels.

31 With regard to a future state—have you never seriously considered the import of this divine testimony, which God so frequently addresses to you—

32 "I am the God of Abraham, the God of Isaac, and

and the God of Jacob"—— Certainly God is not the governour of dead inſenſible matter but of living and conſcious intelligence.

33 When the multitude, who ſtood around, heard his ſolution of theſe difficulties, they were amazed at the acuteneſs and ſtrength of his arguments.

§—34 WHEN the Phariſees heard that he had effectually ſilenced the Sadducees, they collected themſelves together in a body to diſpute with him.

35 And one of them, who was an interpreter of the law, intending to make trial of his ſagacity and ſkill, propoſed this queſtion—

36 Which, Sir, is the moſt capital and fundamental precept in the whole law?

37 Jeſus replied — Thou ſhalt love the Lord thy God with a moſt pure, conſtant, and unalienable affection.

38 This command is ſuperior to every other for importance and excellency.

39 This alſo is ſimilar to it in eſſential dignity and worth—Thou ſhalt cultivate the moſt benevolent affections towards thy brethren of mankind.

40 In theſe two fundamental rules all the various inſtructions that are ſcattered in the law and in the prophets are virtually comprized.

§—41 As the Phariſees were ſtanding together, Jeſus propoſed to them this queſtion—

42 What are your ſentiments concerning the Meſſiah? — Whoſe ſon is he?— They anſwered, David's.

43 But why, ſaid Jeſus, does David, when under a divine afflatus, call him his ſuperior in the following paſſage—

44 The ſupreme Jehovah ſaid to my Lord——Be thou inveſted with univerſal dominion and authority, 'till thou have ſubdued all thy foes."

45 In what ſenſe, therefore, is the Meſſiah David's ſon — when David plainly in this paſſage calls him his Lord and ſuperiour?

46 This difficulty they could not ſolve — and from that day deſiſted from all farther attempts to enſnare him by inſidious queſtions.

## CHAP. XXIII.

1 AT that time Jeſus directed the following diſcourſe to the multitude and to his diſciples.

2 The Scribes and Phariſees have ſuceeded Moſes in publickly teaching and inculcating the duties of the law.

3 Whatever

3 Whatever precepts, therefore, they enjoin, that are justified by the law, conscientiously observe and obey—but imitate not their lives — for their lives are scandalously inconsistent with their instructions.

4 For they oppress men with an intolerable burden of severe and tedious observances —but will not in their own practice conform to any of the precepts of this strict and rigid morality.

5 Their whole conduct is actuated by an insatiable love of ostentation and applause— it is merely to secure this that they make their phylacteries so enormously broad — it is for this that they affect to wear fringes to their garments of such a showy and immoderate length.

6 It is to gratify this insatiable passion, that they aspire to the highest seats at every public entertainment, and strive to get the most distinguished places in all religious assemblies.

7 They are intoxicated with the fumes of servility and adulation, which they expect should be offered to them in places of public resort —and their inward transport is boundless, when men address them with the pompous titles of Father, and Doctor.

8 But do not you assume these vain-glorious and extravagant titles—for the Messiah is your only guide, your sole instructor and master —and your common title, indiscriminately, is that of, brethren.

9 Do not you honour any earthly instructor with the appellation of, unerring guide —for you have only one infallible director of conscience —your heavenly Father.

10 Neither do you arrogate to yourselves the distinction of being supreme heads and leaders—for your only supreme head and leader is the Messiah.

11 For under the christian dispensation, he, who shall stoop to the most humane and condescending offices, shall be the greatest.

12 For whosoever shall affect supercilious airs of arrogance and disdain, shall have the least pretensions to the true christian character— but he, that is cloathed with humility and modesty, is the greatest ornament to it.

§——13 JESUS then denounced the following woes upon the Scribes and pharisaical doctors——Woe unto you, ye Scribes and Pharisees, vile and abominable hypocrites! ——for you concert every measure to prevent men

men from embracing chriſtianity—You will not be convinced by its evidences yourſelves, and do every thing in your power to prevent perſons of good diſpoſitions from being convinced.

14 O ye hypocritical Scribes and Phariſees! dreadful will be your condemnation!—for you oppreſs by the moſt iniquitous extortion the widow and the orphan, and think to hide your avarice and rapacity from the world by a ſpecious maſk of long and rapturous devotions — God, for theſe enormities will inflict upon you the ſevereſt puniſhments.

15 Woe to you, hypocritical Scribes and Phariſees!—for you traverſe ſea and land to gain converts to Judaiſm —and when you have gained them, ſoon render them, by your immoral lives and ſcandalous examples, more profligate and abandoned than they ever were before their converſion.

16 Woe unto you, ye falſe erroneous guides! who ſay—if a man ſwear by the temple and violate his oath, it is not criminal——but if he ſwear by the gold of the temple, he lays himſelf under an inviolable obligation to perform.

17 Vain and abſurd diſtinction!—for which is more important—the gold, or the temple, which it only ſerves to decorate and adorn?

18 You likewiſe aſſert this ——He that ſwears by the altar, if he falſifies his oath, is guilty of nothing ſinful — but he that ſwears by the victim that is upon it, is indiſpenſably bound to the performance.

19 Egregious folly!—for which is greateſt—the victim, or the altar which gives it its ſacredneſs.

20 In oaths, all ſubtil and evaſive diſtinctions are of no avail—for he who ſwears by the altar, ſwears by it and all the ſacred offerings that are devoted to God on it.

21 And an adjuration by the temple is a ſolemn adjuration by him who poſſeſſes it.

22 And he who appeals to heaven for the truth of his aſſertions, appeals to God, who ſupremely dwells there.

23 O hypocritical Scribes and Phariſees! dreadful beyond deſcription will be your future miſery—for you are moſt religiouſly ſcrupulous in performing all the little niceties of the ceremonial law, and with a moſt punctilious exactneſs mark the tithe of mint, aniſe and cummin—but the more important duties of

the law, juſtice, compaſſion, and fidelity, entirely diſregard — Theſe you ought to have made the great fundamental rules of your obedience, at the ſame time that you omitted not the poſitive injunctions.

24 Miſerable inſtructors! who pick out the ſmalleſt inſect, but ſwallow down the largeſt.

25 Woe unto you, ye hypocritical Scribes and Phariſees! — In your external behaviour you exhibit to the world a ſplendid appearance — the moſt conſummate purity and decency of manners — but your interior is black and deformed with the moſt rapacious, intemperate, and depraved deſires.

26 Thou abandoned Phariſee, firſt introduce elegance and purity into thine internal diſpoſitions, that thy exterior actions may be nothing but the pure reflected image of a good heart.

27 Woe unto you, O ye Scribes and Phariſees! How deteſtable is your hypocriſy! ——You reſemble plaiſtered monuments, which outwardly appear beautiful—but inwardly are full of putrifaction and horrour.

28 Like theſe, you appear to men to be mirrours of ſanctity and juſtice—while your hearts are replete with diſſimulation and all iniquity.

29 O ye Phariſees and Scribes, what miſeries are now impending over you for your hypocriſy and atrocious vices —— You build magnificent tombs for your martyred prophets, and decorate the ſepulchres of deceaſed piety with the moſt profuſe and coſtly ornaments!

30 And thus lament over them—O had we lived in the days of our progenitors—we never would have imbrued our hands, as they did, in the blood of ſuch glorious reformers!

31 This is a teſtimony that you deſcend from thoſe who murdered the prophets,

32 and you have[c] in the preſent age, by your reſiſting the ſtrongeſt evidence, and perſecuting the beſt men, compleatly rivalled all the enormities of your anceſtors.

33 Ye monſters of cruelty and diſſimulation! how is it poſſible for you to eſcape the moſt dire and excruciating torments of a future ſtate!

34 To reclaim you from your vices I ſend among you perſons endowed with miraculous gifts, and ſuperiour

[c] See the Camb. MS.

wiſdom

wiſdom and virtue [d] — but ſome of theſe you will murder—ſome you will crucify—ſome you will ſcourge in your ſynagogues, and purſue with implacable rage from one city to another.

35 So that upon you ſhall be revenged all the blood of the prophets, which hath been ſpilt from holy Abel down to Zacharias the ſon of Barachias, whom you cruelly aſſaſſinated between the temple and the altar.

36 I aſſert it with the greateſt ſolemnity—that the heavy puniſhment of all theſe crimes ſhall be inflicted upon this *preſent* age.

37 O Jeruſalem, Jeruſalem! thou who haſt murdered ſo many prophets, and haſt ſtoned to death ſo many good men who were ſent to reform thee — for how many ages have I ſtrove to ſave thee from ruin with all the anxious care and tender ſolicitude of the moſt affectionate parent — but you have obſtinately refuſed.

38 For this your incorrigible diſobedience the moſt dreadful deſtruction ſhall overwhelm your city, and your country ſhall be depopulated.

39 Nor ſhall you ever again ſee me preſent among you, 'till the time that you ſay — Unſpeakably happy is he who is a profeſſor of the goſpel!

## CHAP. XXIV.

1 AFTER this Jeſus going out of the temple, his diſciples came to him and deſired him minutely to obſerve the grandeur and magnificence of the edifice.

2 Upon this Jeſus ſaid to them — Survey this moſt ſuperb and ſtately ſtructure — yet I aſſure you that this whole vaſt fabric ſhall be ſo totally demoliſhed, that there ſhall not be left one ſtone ſtanding upon another.

3 The diſciples alarmed at this prophetic declaration came to him in private, as he was ſitting on the mount of Olives, and ſaid—Tell us when all theſe dreadful calamities ſhall happen, and the ſure ſigns, by which we ſhall be able to prognoſticate thy coming to inflict this puniſhment, and the conſummation of the Jewiſh œconomy.

4 To this enquiry Jeſus thus replied—Take heed leſt any one ſeduce you into fatal errours.

5 For many impoſtors will aſſume my character — pub-

[d] the Apoſtles.

lickly proclaiming themselves to be the Messiah, and will by these arrogant pretensions impose upon many.

6 See you be not intimidated when you hear of wars, and are informed of bloody battles and invasions—for the destructive flames of war shall rage a considerable time, before they involve this city and nation.

7 For one country shall commence hostilities against another, one potent kingdom against another; and different countries shall be distressed by famines, desolated by pestilences, or violently shaken by earthquakes.

8 All these are but preludes to the grand and universal catastrophe.

9 In these calamitous times you will be persecuted with unrelenting rage, be held in general and implacable detestation by all nations, and be put to the most cruel and ignominious deaths, merely for your inviolable attachment to my religion.

10 In those unhappy times, also, many will conceive disgust against the christian religion and apostatize——and then in the most perfidious manner betray and persecute their brethren.

11 Several impostors too shall then utter false predictions, and miserably deceive many.

12 The great and general prevalency of these enormities will entirely extinguish the love of religion in the bosom of many christians.

13 But he who through all these scenes of persecution maintains an inviolable fidelity to his profession shall be rescued from the miseries in which this country shall be involved.

14 But before these calamities overwhelm it, the gospel shall be preached throughout the whole Roman empire, and its evidences be proposed to every nation.

15 But when you see that idolatrous nation, which hath spread such universal havock and desolation among mankind, encamp round the holy city — as Daniel hath predicted, whose prophesy demands every reader's serious regard and attention—

16 then let those christians, who are in Judea, save themselves by a precipitate flight to the mountains.

17 He who is then on the house top, and sees this vast army approach, let him not stay a moment to take any thing out of his house.

18 He who then happens to be at work in the fields, let him not

not turn back to take his cloaths.

19 Deplorable will be the fate of thoſe women, whoſe flight will be then prevented by advanced pregnancy, or the ſuckling of infants.

20 Earneſtly pray that this precipitate flight may not happen during the inclemency of the winter, or on the ſabbath day.

21 For the Jewiſh nation ſhall then be overwhelmed in ſuch dreadful calamities as never happened from the foundation of the world, nor will ever happen again to its final diſſolution.

22 And ſhould this horrid carnage and deſolation be continued for any conſiderable duration, the whole nation of the Jews would be extinct—but for the ſake of the chriſtians the period of thoſe terrible diſtreſſes ſhall be but ſhort.

23 During theſe miſeries if any one ſhould tell you that the Meſſiah is in ſuch a place, that he hath made his public appearance in ſuch a town — pay him not the leaſt credit.

24 For many will pretend to be the Meſſiah, and aſſume the character of prophets—exhibit ſuch ſurprizing feats and aſtoniſhing prodigies—and carry on the deluſion with ſuch cunning artifice and fraud, as almoſt to impoſe even upon the chriſtians themſelves.

25 Remember that I have given you this previous advice.

26 When, therefore, men ſhall ſay to you — The Meſſiah at this very time hath appeared in ſuch a deſart — go not thither to examine his pretenſions —— Behold! the Meſſiah conceals himſelf in ſuch a private retirement, on account of the wickedneſs of the Jews—treat the information with contempt.

27 For the ſwiftneſs of the coming of the ſon of man to deſtroy the Jewiſh nation ſhall be ſimilar to the rapidity of lightning, which darts from eaſt to weſt, at one ſweep, through all that intervening ſpace, in a moment.

28 For wherever the putrid carcaſe lies, to that place will the eagles collect to glut their raging hunger.

29 Immediately after thoſe dreadful calamities, ſhall the ſun be ſhrouded in darkneſs—the moon ſhall become a great blank in the midſt of heaven — the ſtars ſhall drop from their ſpheres—and the heavenly powers ſhall be ſhaken with

the most violent concussions [e].

30 And then shall be seen in the air a bright luminous appearance of the son of man, scattering destruction upon the Jewish nation—at which tremendous spectacle all the tribes of the land of Israel shall be overwhelmed in the last terrour and distress, when they survey the Messiah riding in triumph on the clouds of heaven in magnificent pomp and irresistible power.

31 He will then dispatch his messengers with the clangors of a shrill trumpet, and they shall collect Christians in every region of the universe, making converts and forming societies of believers in the most distant climes.

32 Learn a lesson of instruction from the following similitude——When the fig-tree puts forth new leaves and tender shoots, you conclude that summer is approaching.

33 In like manner when you see all these concurring tokens, which I have so minutely described—most certainly infer that the impending destruction will very speedily fall.

34 I solemnly assure you that the present race of men shall not be defunct, before this dreadful inundation come, and the whole of this prophesy be fulfilled.

35 For sooner shall the earth and sky be reduced into its primitive chaos, than these my predictions not be fully verified and accomplished.

36 But in what day, or in what particular season of the year this dire invasion shall happen, is known only to the supreme God—but to no being in the universe besides him — to none even of the most exalted angels.

37 The times in which the son of man shall come to destroy this impenitent country will be exactly similar to the times in which Noah lived.

38 For as in the times that preceded the flood, the men of that age were immersed in the excesses of all sensual indulgence, and continued traversing a circle of every amusement and pleasure even 'till the very day that Noah entered into the ark;

[e] The downfall of Jerusalem, and of the Jewish ecclesiastical and civil polity is *here* described by our Saviour in the *same* sublime language, as the downfall of Babylon and Egypt in the antient prophets. Compare Isaiah xiii. 10. Ezek. xxxii. 7, 8.

39 and

39 and never once ſuſpected the impending inundation —'till it ſuddenly ruſhed upon them, and ſwept them all away — juſt ſuch will be the ſtate of things when the ſon of man comes to deſtroy this incorrigible nation.

40 At the time of this ſudden irruption there ſhall be two perſons in the ſame field —a good Chriſtian and an unbelieving Jew — the one of whom ſhall be involved in the general deſtruction, and the other ſave himſelf by flight.

41 Two women ſhall be grinding at the ſame mill — the one ſhall be ſlain, the other providentially make her eſcape.

42 Exerciſe, therefore, a conſtant vigilance, and attention to the admonitions I have given you — for you cannot tell in what particular ſeaſon the ſon of man will come to plunge the Jewiſh nation in the gulf of deſtruction.

43 Conſider how reaſonable ſuch a conduct is in other caſes — for example — Had any maſter of a family previous information at what particular hour of the night his houſe would be attempted, he would certainly ſit up, and prevent the thieves from breaking in.

44 With the ſame prudent vigilance be you alſo ever endowed — that theſe terrible calamities ſurpriſe you not ſunk in ſupine negligence and inconſideration.

45 Every prudent ſervant, to whom his lord hath committed the care of his domeſtic affairs during his abſence, will ſhow his fidelity in punctually executing his commands.

46 And happy will ſuch a faithful ſervant be, if his maſter at his arrival finds him diligently employed in his duty.

47 He will aſſuredly reward ſuch induſtry and faithfulneſs with the principal direction of all his fortunes.

48 But if the wicked ſervant ſuffer negligence and careleſſneſs to ſteal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years,

49 and in conſequence of theſe ſuggeſtions begin a courſe of profligacy and riot ——throw every thing into confuſion—abuſe his fellow-ſervants with the moſt wanton cruelty—and run into all the exceſſes of debauchery and drunkenneſs—

50 The lord of that ſervant will ſuddenly come upon him at an unexpected time, and ſurpriſe him in the midſt of theſe ſcenes of irregularity and diſorder,

51 and will inflict upon

him the moſt exquiſite tortures[f], and precipitate him into an horrid confinement—there to deplore his wretchedneſs, and gnaſh his teeth for pain.

CHAP. XXV. 1 The ſtate of the chriſtians on the ſudden irruption of theſe overwhelming calamities may be properly repreſented in the following fable — TEN virgins took their lamps, and went in proceſſion to meet the bridegroom.

2 Five of theſe were endued with prudence and diſcretion, the other five were thoughtleſs and inconſiderate.

3 The thoughtleſs took indeed their lamps, but had not the precaution to repleniſh them with oil.

4 But the prudent, mindful of futurity, carried oil with them in veſſels.

5 Having waited a long time for the bridegroom, and he not appearing, they alſo, fatigued with tedious expectation, ſunk in profound repoſe.

6 But lo! at midnight they were ſuddenly alarmed with a piercing cry — The bridegroom, the bridegroom is coming!—haſten to meet and congratulate him.

7 Rouſed with this unexpected proclamation they all got up and trimmed their lamps.

8 The thoughtleſs then began to ſolicit the other to impart to them ſome of their oil—telling them that their lamps were entirely extinguiſhed.

9 To theſe entreaties the prudent anſwered—that they had only provided a ſufficient quantity for their own uſe, and therefore adviſed them to go and purchaſe oil of thoſe who ſold it.

10 They departed accordingly, but during their abſence the bridegroom came, and the prudent virgins, being prepared for his reception, went along with him to the nuptial entertainment—The doors then were immediately ſhut.

11 After ſome time the others came to the door, and ſupplicated earneſtly for admiſſion.

12 But the bridegroom repulſed them—telling them,

[f] It will appear by conſulting the following paſſages that διχοτομεω is not reſtricted to *ſawing aſunder*, as Whitby and others contend. τα μερη τ̃ σωματος διχοτομηθεντος. Plutarch Pyr. p. 729. Κυρας διδιχοτομευσας. Polyb. p. 820. Edit. Caſaub.

he

he did not know them, and would not admit any ſtrangers.

13 Be ye in the ſame manner vigilant and watchful—leſt at your lord's coming to puniſh the Jews, you be ſurpriſed in negligence and careleſneſs, and be involved in the general deſtruction.

§—14 THE goſpel diſpenſation with regard to the diſtribution of future rewards and puniſhments may be thus repreſented — A gentleman intending to viſit foreign countries called his ſervants together, and entruſted them with conſiderable ſums, expecting that they ſhould improve them by trade during his abſence.

15 To one ſervant he committed five talents — to a ſecond, two — to a third, one — to each according to his reſpective abilities—After this he ſet out upon his travels.

16 The ſervant then, who had received five talents, immediately launched into buſineſs, and in proceſs of time by his ſkill and diligence doubled his capital.

17 In like manner he, who had been entruſted with two, gained in trade other two.

18 But the ſervant, who had received one talent, went into an obſcure place—dug an hole and there depoſited his lord's money.

19 After many years were elapſed, the gentleman returns home from his travels, and calls his ſervants before him—deſirous to know what improvement they had made of his money.

20 The ſervant then, who had received five talents, thus ſpoke — Sir, at your departure you delivered to me five talents—by care and induſtry I have accumulated other five.

21 His lord highly elated cried out in tranſport—Amiable conduct! conſummate excellence!——your faithful conduct merits the higheſt applauſe—enter into the moſt tranſcendent happineſs it is in my power to beſtow.

22 He then, who had received two talents, approached his lord, and ſaid — Sir, you originally entruſted me with two talents—I have likewiſe doubled them by my diligence in commerce.

23 His lord in the higheſt raptures ſaid——Well done! thou faithful ſervant! thou haſt abundantly ſhowed thy fidelity in huſbanding the trifling ſum I committed to thee!—— thou ſhalt be immediately advanced to a very high and illuſtrious ſtation, and ſhare thy lord's felicity.

24 Laſt

24 Laſt of all he, who had received one talent, drew near and ſpoke—Sir, I knew you to be a man of implacable ſeverity, exacting your unreaſonable demands with unrelenting rigour, and expecting great emoluments from perſons, whom you fixed in no capacity to ſubſerve your intereſts.

25 Dreading, therefore, your ſtern and inexorable temper, I went and hid it in the ground—here it is—I reſtore it as I received it.

26 His lord, fired with indignation at a conduct ſo criminal, ſaid to him—Thou baſe and indolent ſlave!—if you really knew me, as you ſay you did, to be of a temper ſo unreaſonable and unrelenting, and to be ſo inexorable in my demands,

27 you ought to have taken care not to incur my reſentment—but by a careful and diligent endeavour ſhould have improved the talent in trade—that at my return I might have received my money with ſome additional profits, and have applauded and rewarded you for your conduct.

28 The gentleman then ſaid—take that talent from him directly, and give it to him who had the five talents.

29 For every one, who hath carefully improved what hath been committed to him, ſhall be rewarded with a more ample and copious affluence—but he, who hath miſimproved what was entruſted to him, ſhall be fatally deprived even of what he originally had.

30 Take you therefore that worthleſs ſlave from my preſence, and throw him into a dark and diſmal mine [s], there to deplore his wretchedneſs, and gnaſh his teeth for extreme miſery.

§—31 At the laſt day the Meſſiah ſhall deſcend, inveſted with matchleſs ſplendour and majeſty, with a bright and numerous retinue of his angels—and then ſhall aſcend a moſt magnificent throne.

32 Before this tribunal all the nations of the univerſe ſhall be convened in one vaſt aſſembly—theſe he will then ſeparate into two diſtinct companies, in the ſame manner as a ſhepherd ſelects and divides the ſheep and goats into two ſeparate flocks.

33 The good he will place on his right hand—the bad on his left.

34 The judge will then

s Diſobedient and worthleſs ſlaves were uſually puniſhed by being confined to hard labour in the mines.

addreſs himſelf to thoſe on his right hand with ſmiles of approbation —— Welcome! ye bleſſed of my father! Welcome to the everlaſting poſſeſſion of thoſe bliſsful abodes, which have from all eternity been prepared for your reception.

35 For when I was fainting with hunger, you gave me food—when I was parched with thirſt, you gave me drink—under your roof, when I was a ſtranger, I found an hoſpitable reception.

36 When I was languiſhing under cold and nakedneſs, you cloathed me—when I was ſick and helpleſs, you took the charge of me [h] —— when I was confined in priſon, you viſited me.

37 The righteous, alarmed at ſuch an unexpected diſcourſe, will then anſwer — Bleſſed Meſſiah! when did we ever ſee thee languiſhing with hunger, or fainting with thirſt, and in theſe extremities relieved thee?

38 When did we ever ſee thee a forlorn and unhappy ſtranger, and entertained thee —or indigent and naked, and cloathed thee?

39 Or when did we ever ſee thee confined to a ſick bed, or to a loathſome dungeon —and in that helpleſs condition viſited and befriended thee?

40 To this the judge will anſwer—Since you have done theſe kind and benevolent offices to the moſt inconſiderable chriſtian——I conſider them as done to myſelf.

41 AFTERWARDS the judge will turn to thoſe on his left hand, and ſay to them, with ſtern looks, full of indignation—Depart you curſed from my preſence, to be conſumed in that eternal fire, that was prepared for the devil and his angels.

42 For tho' I was expiring with hunger and thirſt, you repulſed me from your doors.

43 Tho' I was in a ſtrange country and in diſtreſs, you had the cruelty to refuſe me the leaſt relief——when you ſaw me ſhiver and languiſh under cold and nakedneſs — when you ſaw me rendered helpleſs by indiſpoſition, or confined in a priſon—you neglected me, and left me to all the cruel rigours of my condition.

44 This company too will witneſs ſurpriſe at ſuch an ac-

[h] The word επισκεπτομαι doth not ſignify to *viſit*, but to take the *overſight* or charge of a perſon. So it ſhould have been tranſlated, James i. 27.

cuſation,

cuſation, and ſay——Lord, when did we ever ſee thee involved in any of the calamities you mention, and denied thee relief?

45 He will then reply — Since you have refuſed theſe humane and beneficent offices to modeſt and humble virtue in diſtreſs — I conſider them as being refuſed to myſelf.

46 The wicked then will be ſentenced to eternal death, and the good ſhall be adjudged to eternal life.

## CHAP. XXVI.

1 WHEN Jeſus had finiſhed the preceding diſcourſes, he ſaid unto his diſciples,

2 There are only two days you know to the paſſover — during which ſolemnity be aſſured that the ſon of man will be treacherouſly delivered into the power of his enemies, and be crucified.

3 At this very time there was convoked a general council of the high prieſts, the clergy and the magiſtrates— who met in the palace of the high prieſt, whoſe name was Caiaphas.

4 In this aſſembly they all deliberated and concerted meaſures how to trapan Jeſus by fraud, and put him to death.

5 They agreed, however, not to execute this deſign during the celebration of the paſſover—leſt it might cauſe a tumult, and the populace ſhould reſcue him by force.

§—6 ABOUT this time it happened, that as Jeſus was in Bethany, in the houſe of one Simon whom he had miraculouſly cured of leproſy,

7 a woman approached him as he was reclining on the couch, and poured an alabaſter box of the fineſt and richeſt perfume upon his head.

8 This action, of which the diſciples were witneſſes, filled ſome of them with extreme indignation, and they could not forbear teſtifying their reſentment by ſaying — What is there that can juſtify ſuch extravagance!

9 This perfume might have been ſold for a conſiderable ſum, which would have relieved the diſtreſſes of ſeveral poor families.

10 But Jeſus conſcious of theſe repining murmurs ſaid to them — Why do you conceive ſuch violent diſguſt and reſentment againſt the woman? — ſhe hath done me a good and beneficent office.

11 And with regard to what you alledge concerning the poor — objects of compaſſion you have always around you — but my continuance with you

you will be but of a very ſhort duration.

12 So ſhort, that the perfume, which ſhe hath now laviſhed upon my perſon, may be conſidered in the light of funeral honours paid to me.

13 This friendly and benevolent favour, which this woman hath juſt conferred upon me, I aſſure you, ſhall be celebrated in every country where the goſpel is diffuſed, and live in the grateful remembrance of all future ages.

§—14 AFTER this Judas Iſcariot one of the twelve apoſtles went to the high prieſts,

15 and ſaid—What reward will you give me, and I will deliver Jeſus into your power? —They agreed to pay him thirty pieces of ſilver.

16 From the time, that this contract was made, Judas continually ſtudied the moſt favourable opportunity of putting Jeſus into their hands.

§—17 THE diſciples, on the firſt day of unleavened bread, came to Jeſus, and deſired to know in what place he would have them make preparation for eating the paſchal ſupper.

18 He ſaid to them—Go into the city to ſuch a certain perſon, and tell him that your maſter intends to celebrate at his houſe the approaching ſolemnity with his diſciples.

19 The diſciples immediately executed his injunctions—and in that perſon's houſe they provided every thing neceſſary for the paſſover.

20 Accordingly in the evening Jeſus ſat down to eat the paſchal lamb with his diſciples.

21 But while they were at ſupper Jeſus ſaid to them—I certainly know that one of you will by the baſeſt perfidy betray me into the power of thoſe, who thirſt after my blood.

22 A declaration ſo unexpected threw them into all the exceſſes of reſentment and grief—and every one of them reſpectively aſked him, by turns,—if he judged him capable of ſuch black ingratitude and treachery?

23 He replied—The perſon, who will perpetrate this crime, is now dipping a piece of bread in the diſh.

24 The ſon of man, indeed, will make that exit, which the antient prophets have long ſince predicted—but dreadful, beyond expreſſion, will be the puniſhment of that perſon, who will betray the Meſſiah into the hands of his perſecutors! Happy would

would it be for him, had he never drawn the breath of life!

25 The traitor Judas hearing this discourse said — Do you think me capable of such villainy—I do—Jesus replied.

26 As they were at supper, Jesus took bread, and when he had given thanks to God, he broke it, and distributed it to his disciples, saying— Take and eat this bread — which I design should represent my own body.

27 He then took the cup, and having paid his gratitude to heaven, he gave it to them, saying—Of this wine do you all drink——

28 for it represents my own blood——by the effusion of which that new dispensation, which, is designed to reform a vicious and depraved world, shall be sealed and confirmed.

29 And let me farther assure you—that I will not taste the produce of the vine, 'till the time that my heavenly father hath erected his kingdom [1].

30 When they had sung the usual paschal ode — they withdrew to the mount of Olives.

31 On their arrival here he said to them—This very night you will all be ashamed of the cause you have espoused, and desert me—and to your conduct may be applied a passage which occurs in one of the prophets — " I will wound the shepherd, and the flock shall disperse."

32 But remember, after I am raised from the grave, I will immediately repair to Galilee.

33 Peter then replied—— you say that we shall all relinquish you—but I am deliberately resolved never to abandon you.

34 Hast thou formed this resolution? —— I assure thee this very night before the cock hath crowed three times, thou wilt solemnly deny that thou ever hadst any connections with me.

35 I will sooner meet death, with you, said Peter, in the most dreadful form, than ever be guilty of such baseness— All the disciples made the same declarations.

36 Jesus then attended with his disciples came to a retired place called Gethsemanè—into which as soon as he had withdrawn, he said to them,—Sit down here, while

[1] That is, not 'till after his resurrection—at which the gospel dispensation properly commenced. See *Sykes* on the Christian Religion, p. 62, and *West* on Prayer, p. 75.

I ad-

I advance a little farther, and ſupplicate my God to aſſiſt me.

37 He then took with him Peter, and the two ſons of Zebedee——who ſoon ſaw him ſink in an agony of exceſſive ſorrow and diſtreſs of mind.

38 He then ſaid to them ——my ſoul is overwhelmed in a flood of the moſt oppreſſive grief, and is ready to expire by reaſon of the excruciating anguiſh I now ſuſtain ——Do ſtay here and ſit up with me.

39 Having ſaid this he advanced a few ſteps from them —proſtrated himſelf on the ground, and uttered this prayer——O merciful God! ſuffer not the impending ſtorm to break over my head—but I check myſelf—Not my will but thine be done!

40 He then roſe from his knees, and came back to his diſciples——whom he found ſunk in profound repoſe—— and awakening Peter he ſaid —are you not able to ſit up with me, but for one ſingle hour.

41 Suffer not ſleep to overcome you in this emergency, but earneſtly beg of God, that you may not be ſeduced into ſin—Your minds chearfully prompt you to adhere to me, but the ſtrong fears of death, alas! will ſoon overcome all your mental reſolutions!

42 He left them a ſecond time, and devoutly offered the following ſupplication— O my father! if theſe approaching miſeries cannot be avoided, but I muſt be involved in them—I calmly acquieſce in thine all wiſe diſpoſal!

43 He came, and again found them overwhelmed in ſleep.

44 Upon ſeeing them in the ſame condition, he went from them a third time—and poured out the ſame devout requeſts.

45 After this he comes to his diſciples and ſays to them —You may now indulge your ſlumbers, and ſink in the arms of ſecurity and repoſe — for the time is expired——my fate is decided, the ſon of man is this moment going to be delivered into the hands of his wicked enemies.

46 Riſe—let us depart—— the traitor is here!

47 He had not ſpoken theſe words before Judas approached him, attended with a vaſt mob, armed, ſome of them with ſwords, others with clubs, whom the prelates and the magiſtrates had hired for this purpoſe.

48 To theſe ruffians the traitor

traitor had agreed to give this signal—The person, said he, whom I shall kiss, is the man —Apprehend him immediately.

49 He then hastily advanced up to Jesus, and said—Hail great instructor! — and saluted him, seemingly, with great ardour and affection [k].

50 Friend! said Jesus to him, what is it hath prompted thee to this?—The mob then seeing the signal, rushed upon him and seized him.

51 One of the disciples, seeing this violence, immediately drew his sword and struck a servant of the high priest a blow which cut off his right ear.

52 Upon this Jesus turned to him and said — sheath thy sword—for all, that shall now take up arms to rescue me, are sure to be overpowered and slain.

53 Dost thou not reflect, that if I were to be extricated by force from my impending fate, I could now implore my heavenly father to deliver me, and should instantly be incircled with many thousands of Angels?——

54 But how, then, would those prophecies be fulfilled, which expressly predict the sufferings and death of the Messiah?

55 When the officers had seized Jesus, he said to the surrounding mob—Why did you come armed with clubs and swords to apprehend me, like a thief, in this clandestine manner?——When you knew that I was every day publickly instructing the people in the temple—yet laid no violent hands upon me?

56 But the antient predictions must be accomplished —I am to sustain all this treatment——When the disciples saw their master in the hands of these ruffians, they were seized with consternation, and deserted him by a sudden and precipitate flight.

§—57 When they had apprehended Jesus they drag-

[k] φιλεω is used in the verse before, but καταφιλεω in this, and intimates that the traitor saluted him with great ardency. To express myself in *latin:* In pio officio aliquandiu immoratus est. *Pericles* loved *Aspasia* with the greatest tenderness, and never went or came from the forum, but ποσπαζετο μετα τυ καταφιλειν. Plutarch Pericles, p. 301. All the army shed tears for joy, and ενεφυοντο αλληλοις και κατεφιλουν. *Plutarch* in *Fabio*, p. 330. Cato struck *Manillius* out of the list of the senators because in the presence of his daughter την αυτυ γυναικα κατεφιλησεν. *Plutarch* Cato Maj. p. 634. Sylla always carried in his bosom a little golden image, which in an engagement he ever used καταφιλειν. Plut. Sylla. p. 861. Edit. Steph.

ged him before Caiaphas the high prieſt, at whoſe houſe the clergy and magiſtrates, were then aſſembled.

58 Peter followed him, at ſome conſiderable diſtance, as far as into the hall of the high prieſt—where he mingled with the ſervants, deſigning to learn the reſult of this tranſaction.

59 When Jeſus was brought before the high prieſts and the magiſtrates, the whole council tried to ſuborn witneſſes to atteſt the moſt notorious falſehoods——in order that they might publickly condemn and execute him as a malefactor.

60 But tho' ſeveral falſe evidences were procured, yet what they alledged was not deemed ſufficient to convict him of a capital crime—'till two witneſſes appeared,

61 who declared that they had heard him utter the following expreſſions—I am able to demoliſh this whole fabric of the temple, and in three days time to rebuild it in all its former grandeur and magnificence.

62 The high prieſt then roſe from his ſeat and ſaid to him—Wilt thou offer no defence?—Wilt not thou vindicate thyſelf againſt theſe charges?

63 But Jeſus, knowing their determined reſolutions to condemn him, continued ſilent—The high prieſt then ſaid to him—I ſolemnly adjure thee in the name of the living God, in whoſe preſence thou ſtandeſt, that thou wilt expreſsly tell us, whether thou art the real Meſſiah, the ſon of God?

64 Jeſus anſwered that he was, and ſaid—You will ſoon ſee a convincing proof that I am—for you will ſee me inveſted with the higheſt dignity and authority, and riding in triumph, pomp and majeſty, upon the clouds, ſcattering deſtruction upon this city and nation.

65 Upon hearing this, the high prieſt rent his cloaths, crying out——What horrid blaſphemy is this! What occaſion have we for evidence againſt him?—Have you not heard the notorious blaſphemies againſt God that he juſt uttered?

66 I deſire your ſentiments of it—The council with one unanimous voice anſwered—that he ought to ſuffer capital puniſhment.

67 This ſentence was no ſooner pronounced, than the mob around him began to offer him the vileſt indignities, ſpitting in his face, and ſtriking him with their fiſts,

68 and during this opprobrious treatment inſolently aſking him to tell, by the prophetic powers he poſſeſ-

ſed, who it was that ſtruck him.

§—69 PETER, as hath been mentioned above, was now in the hall—where as he was ſitting, one of the ſervant maids came to him and ſaid—I believe you was one of the companions of this Jeſus of Nazereth.

70 You miſtake the perſon, he replied—I never had the leaſt acquaintance with him—I do not know what you mean.

71 He was no ſooner gone into the paſſage, but another maid ſervant ſaw him, and ſaid to the people that ſtood round her—That perſon there was one of Jeſus' particular friends.

72 But he anſwered with a ſolemn oath, That he did not ſo much as know him.

73 A little after, ſome of thoſe who ſtood there ſaid to Peter—you certainly are one of his diſciples—for your dialect is a plain demonſtration, that you are a Galilean.

74 Upon this he began to utter the moſt dreadful oaths and imprecations, making the moſt ſolemn appeals to God, that he never had any connections with him—when he heard the cock crow.

75 He then inſtantly recollected what Jeſus had told him——that before the cock crew, he would three ſeveral times utter the ſtrongeſt aſſeverations that he had never known him—this ruſhing into his mind ſtruck him with a painful ſenſe of his weakneſs and wickedneſs, and he went out and burſt into a flood of bitter tears.

## CHAP XXVII.

1 IN the morning the high prieſts and the other members, who compoſed the Sanhedrim convened a council in which it was unanimouſly decreed that Jeſus ſhould ſuffer capital puniſhment.

2 Accordingly they loaded him with fetters and conducted him before Pontius Pilate the Roman governour.

§——3 BUT when Judas found that Jeſus was condemned to die, he was ſtung with remorſe, and bringing back the thirty pieces of ſilver to the prelates and the magiſtrates,

4 ſaid to them—I have been guilty of a moſt horrid and enormous crime, in betraying an innocent perſon into your hands by an act of the baſeſt perfidy—they replied—this thy treachery doth not in the leaſt affect us——thou alone art chargeable with it.

5 He then, ſeized with deſpair and rage, flung down the

the money—ruſhed out of the temple, and immediately hanged himſelf[1].

6 The high prieſts ordering the pieces to be picked up ſaid—as human blood hath been purchaſed with this money, it is unlawful for us to put it into the treaſury of the temple.

7 They therefore deliberated to what uſe they ſhould convert it, and agreed at laſt to purchaſe with it the potter's field to be a burying-ground for all foreigners that died in the city.

8 From this circumſtance that plot of ground hath ever ſince been called the *field of blood.*

9 This incident is exactly ſimilar to the following paſſage which occurs in the prophet Jeremiah — they took the thirty pieces of ſilver, the price which the children of Iſrael ſet upon my head,

10 and they caſt them into the potter's field, as God had enjoined me."

§—11 WHEN Jeſus was ordered before the governour, he ſaid to him—Do you pretend to aſſume the title of King of the Jews?—— Jeſus anſwered in the affirmative.

12 But to many accuſations that were here brought againſt him by the high prieſts and the magiſtrates he made no reply, knowing their inflexible reſolution to condemn him.

13 Upon this Pilate ſaid— Why do you continue ſilent— do not you hear the heavy crimes they alledge againſt you?

14 But Jeſus ſtill preſerved a profound ſilence— ſo that the governour was greatly aſtoniſhed at his behaviour.

15 The governour had eſtabliſhed a cuſtom of gratifying the people, at every paſſover, with the releaſe of any one priſoner, whoſe pardon they ſolicited of him.

16 There happened then to be under confinement a very notorious ruffian, whoſe name was Barabbas.

17 As the council, therefore, ſtood convened before him, Pilate, not doubting

[1] Some interpreters would conclude from the greek verb here uſed that deſpair and melancholy choaked and ſtrangled the traitor: but it is never uſed in this ſenſe. "Some ſay when Ariadne was deſerted by Theſeus ſhe hanged herſelf, απαγξασθαι. Plutarch Theſ. p. 16. "They bring out the halters των απαγχομενων. Plutarch Themiſtocles, p. 223. "When he found that Cato knew of it, he hanged himſelf, απηγξατο. Plutarch Cato Maj. 626. "Socrates being abuſed in a comedy, only laughed at it, but Poliagrus hanged himſelf, απηγξατο. Ælian Var. Hiſt. p. 341. Edit. Fabri.

but they would prefer Jesus to such an infamous malefactour, proposed it to them, whether they would have him release this Barabbas or Jesus.

18 For he knew very well from the whole of their conduct on this occasion that they had dragged him to his tribunal merely from a principle of determined malice and inveterate rage.

19 It happened, moreover, while he was presiding in this court of judicature that his wife dispatched a messenger to him, entreating him not to condemn an innocent person—for that she had been, the night before, greatly terrified with a frightful dream concerning him.

20 In the mean time while he was ruminating on this message, the high priests and the magistrates prevailed with the populace by their importunate persuasions to solicit for the acquittal of Barabbas and the execution of Jesus.

21 The governour recovering from the perturbation into which this incident had thrown him, asked them again——Which of these two do you choose I should instantly dismiss from confinement?—They all cried Barabbas.

22 But what sentence shall I pronounce, said Pilate, upon this man, whom you call the Messiah?——They universally clamoured—let him be crucified!

23 The governour, astonished at the furious rage they expressed, calmly asked them —— what crime they charged him with — but to this they only replied with a vociferation more violent than ever—let him be crucified!

24 When Pilate found that all his attempts to rescue him from their fury were fruitless, and that the more he endeavoured to placate their resentments, the more he instigated and inflamed them, he ordered water to be brought, and washing his hands in the presence of the whole court, said——I give this public testimony that my hands shall not be embrued in the blood of this good man.

25 The whole assembly then unanimously replied——Let his blood be upon us and upon our posterity!

26 Accordingly Barabbas was released from prison—— and Jesus was sentenced to be first scourged and afterwards crucified.

27 After the first part of the sentence was executed—the governour's guards carried

ried Jeſus into the prætorium —and there collected together the whole cohort.

28 They then ſtripped off his cloaths, and arrayed him in robes of mock royalty—— for they put on him a purple veſt——

29 they platted a crown of thorns, and fixed it on his head——they put a cane into his right hand for a ſcepter— and then proſtrated themſelves before him——offering him the moſt wanton and cruel inſults and indignities—ſhouting, God ſave the king of the Jews!

30 they ſpit upon him— they took the cane which he had in his hand and ſtruck him with it on the head, that the ſharp thorns might pierce and wound it.

31 When they were tired with this inſolent treatment, they diveſted him of the purple robe, and putting on him his own cloaths they dragged him away to the place of crucifixion.

32 On their way from the prætorium they happened to meet one Cimon, a foreigner, from Cyrenè—him they compelled by menaces to carry the croſs.

33 When they were arrived at the place of execution, called in the Jewiſh language Golgotha, which ſignifies, The place of ſkulls,

34 they were kind enough to offer him a ſtupifying draught, a compoſition of gall and vinegar — but after he taſted it, he refuſed to drink it.

35 The Roman ſoldiers having fixed and erected the croſs, and nailed him to it, caſt lots for his cloaths——a circumſtance ſimilar to one which the Pſalmiſt mentions in the following paſſage—— "They made a diviſion of my apparel, and caſt lots for it."

36 They then ſat down upon the place and kept guard.

37 Over his head they alſo put up this inſcription——to ſignify the crime for which he ſuffered — THIS IS THE KING OF THE JEWS.

38 Along with him there were crucified two thieves, one on each ſide.

39 The people that paſſed by the place reproached him in all the abuſive language they could invent, making him the object of all their banter and deriſion—ſhaking their heads at him,

40 and crying——This is the man, who could demoliſh the temple and rear it again in the ſpace of three

days! —— O illustrious prophet! save thyself! Since [m] thou art the Messiah, loosen the nails by thy miraculous power, and descend from thy cross!

41 With the same scornful contumely did the high priests, the clergy, and the magistrates load him, contemptuously saying,

42 —— Others he rescued from death, but hath not power to rescue himself! Since he assumes the title of king of Israel, let him now drop from his cross in perfect health, and we shall credit his pretensions.

43—He had the assurance to arrogate to himself the appellation of the son of God—let that Being now, since he approves his conduct, deliver him from his tortures!

44 The thieves who were crucified along with him, upbraided him also in the same opprobrious terms.

§—45 Now from twelve o'clock to three in the afternoon, the whole land of Judea was inveloped in thick darkness:

46 About three, Jesus uttered with a loud and strong voice these words—Eli, Eli, lama sabachthani —— which translated signify, O my God! my God! why hast thou deserted me [n]!

47 Some persons that stood by, hearing these expressions, and led into a mistake from the similarity of the words, said——He implores Elias to come and assist him.

48 Then one of them immediately ran—took a sponge—filled it with vinegar, and fixing it at the end of a cane gave it him to drink.

49 But the rest reproved him for this kind office, saying—Do not regard him—let us see if Elias will come to extricate him from his misery.

50 Jesus cried again with an excessively loud and vehement voice and expired.

51 A most amazing scene now presented itself —— The veil, that separated the holy of holies from the sanctuary, was torn in pieces from the top to the bottom—There was also a dreadful earthquake, by the violence of whose concus-

[m] *E*/ in this and the 42d verse signifies *since*: as it does, when joined to an indicative mood, in innumerable other places.

[n] Our Saviour by citing the beginning of the 22d Psalm *only*, intended to refer the Jews to the Psalm itself, in which their *present* conduct and his circumstances are minutely described with a most amazing exactness. The Jews method of quoting scripture was by reciting only a few words at the beginning of a paragraph.

sions

ſions the rocks were ſhattered and burſt aſunder.

52 The monuments of the dead were alſo opened, and the bodies of many good men, who had been lately deceaſed, were reſtored to life,

53 and quitting their ſepulchres, after his reſurrection went into the holy city and were ſeen by conſiderable numbers of the inhabitants.

54 But the Roman captain and the guard of ſoldiers which he commanded, when they felt the violence of the ſhocks, and ſaw the other aſtoniſhing prodigies that now occurred, they were ſtruck with extreme horrour, and all declared — Undoubtedly this perſon was the ſon of a God!

55 There ſtood, moreover, at ſome conſiderable diſtance from the croſs a large company of women, who had contributed to his ſupport, and had attended him in his journey from Galilee.

56 Among theſe were Mary Magdalenè, Mary the mother of James and Joſes, and the mother of John and the other James.

57 In the evening Joſeph of Arimathea, a perſon of great dignity and opulence, who was both convinced himſelf, and laboured to convince others [o] of the divine authority of Jeſus,

58 went to Pilate, and requeſted it as a favour, that he would grant him the body of Jeſus—The governour at his earneſt ſolicitation ordered the body to be taken down and delivered to him.

59 When this gentleman had received the corpſe, he ſwathed it in the fineſt linen,

60 and interred it in a tomb, which he had lately hollowed in the rock, and in which he deſigned that his own remains ſhould be depoſited—and after having blocked up and ſecured the mouth of the ſepulchre with a large ſtone, he departed.

61 Mary Magdalenè, and the other Mary, ſitting on a place oppoſite the ſepulchre, were pleaſed ſpectators of theſe funeral obſequies.

§—62 THE next day being the Jewiſh ſabbath, the high prieſts and the Phariſees went in a body to Pilate:

63 Being admitted, they ſpoke thus — We remember, Sir, that this notorious impoſtor publickly gave out, that three days after his death he would riſe again.

64 We deſire you, therefore, to give orders that the

[o] Literally, made diſciples to Jeſus.

ſepulchre may be ſtrongly guarded and ſecured for three days—for ſhould his diſciples come in the night time and ſteal his body, and publiſh to the world that he is actually riſen, the people will be ſeduced into a deluſion that will be attended with more dangerous and pernicious conſequences, than what have already happened.

65 To this their propoſal Pilate aſſented and ſaid—Go then, take a guard with you, and make the ſepulchre as ſecure as you think proper.

66 Accordingly they went —ſecured the mouth of the ſepulchre——ſet a ſeal upon the large ſtone—blocked up its entrance — and placed a ſtrong body of ſoldiers to guard it.

## CHAP. XXVIII.

1 IN the evening when the Jewiſh ſabbath was cloſed and the firſt day of the week juſt commenced, Mary Magdalenè and the other Mary went to view the tomb.

2 But here a ſurpriſing ſcene preſented itſelf——A dreadful earthquake ſhook the ground——an angel then deſcended from heaven——advanced to the tomb—rolled away the large ſtone that covered its mouth, and ſat upon it.

3 Red fiery beams darted from his viſage, like gleams of lightening, and his robes ſhone with a ſplendour, inexpreſſibly bright and dazzling.

4 The guards were ſo ſtruck with his appearance, that their blood was inſtantly chilled with horrour, and they ſunk down like dead men.

5 The angel addreſſed himſelf to the women with placid mildneſs and benevolence, and ſaid——I know that you are come hither with a pious deſign to pay your laſt kind offices to the crucified Jeſus.

6 But he is no longer incloſed within this tomb—he is riſen from the ruins of the grave, as he ſaid he ſhould do—come ſee the place where your maſter was once depoſited.

7 And do you exert all the ſpeed you are able, and inform his diſciples that he is riſen from the dead, and that he is advancing before them into Galilee, where he will certainly exhibit himſelf to their view—remember, it is an angel commands!

8 Having received this order they ran from the ſepulchre with ſwift and impatient ſteps to bring this happy news

to

to the disciples, while fear and joy tumultuously struggled in their bosoms.

9 But as they were flying with the message in this precipitate manner——behold! Jesus met and greeted them —The well known voice and form struck them with inexpressible transports—they run to him——prostrated themselves, and embraced his knees.

10 Jesus then said to them —Dispel every fear, and go, bid my disciples hasten into Galilee, where I will meet them.

§—11 AFTER the women had left the sepulchre, some of the guards came into the city, and gave the high priests a circumstantial account of every thing that had happened at the tomb.

12 Upon this information a council was immediately convened——in which they came to a resolution to give a considerable sum of money to bribe the soldiers.

13 And they ordered them, whenever they were consulted about these occurrences, to report, that the disciples came in a clandestine manner in the night time, and stole the body, while they were asleep.

14 And they moreover assured the soldiers, that if their conduct should happen to be found out by the governour, they would take care to exculpate them, and appease his resentment.

15 The soldiers, being thus largely bribed, acted as they were instructed—and this account, which the soldiers were hired to publish, is current and credited among the Jews to this day.

16 The disciples went directly to Galilee and ascended a particular mountain, which Jesus had named as the place, where he would exhibit himself to their view.

17 But tho' they had doubted before, as soon as they saw him, they were convinced of the identity of his person, and prostrated themselves before him.

18 Jesus then addressed them in the following words —— I am now invested with universal power in heaven and on earth, as a reward for my obedience.

19 Go you, therefore, and make converts in every nation, baptizing them into the belief and profession of a religion, which is planned by the Father, published by the Son, and confirmed by the Holy Spirit:

20 Enjoining upon them a strict and conscientious observance of all the precepts that I have taught you — and remember,

member, that in all your labours and miniſtrations I ſhall ever be your conſtant guardian and ſupport to the final conſummation of all things.

THE

# HISTORY OF JESUS

## By MARK.

### CHAP. I.

1 I intend to write the hiſtory of Jeſus the Meſſiah, the ſon of God:

2 Whoſe appearance on earth was uſhered in by John the Baptiſt, according to the expreſs prediction of the antient prophets, recorded in the two following paſſages—— "Behold I ſend an herald before thee to proclaim thy approach and prepare men for thy reception."

3 "Hark! how the wilderneſs reſounds with the loud proclamation—O prepare for the ſpeedy advent of the Meſſiah—ſtrow the path with flowers, in which his ſacred feet ſhall tread!"

4 According to theſe prophecies John appeared as the harbinger of the Meſſiah, and publickly baptized in the wilderneſs, inculcating upon all who came to him the neceſſity of ſincere repentance in order to their ſecuring the divine forgiveneſs.

5 Struck with the appearance of ſo illuſtrious a prophet, the whole country of Judea, and the inhabitants of Jeruſalem flocked into the wilderneſs—and all theſe innumerable crowds were baptized by him in the river Jordan, confeſſing their paſt crimes with genuine and unfeigned remorſe, and making the moſt deliberate reſolutions to reform their lives.

6 John affected great mortification and auſterity of manners — wearing a coarſe garment made of camels hair, and a girdle

a girdle of leather—feeding on locuſts, and the honey that he met with in the woods.

7 This prophet made this moſt ſolemn and public proclamation to all that vaſt multitude that reſorted to him—There is coming, ſaid he, and will ſpeedily appear a divine perſonage of a character and dignity infinitely ſuperiour to what I am inveſted with, and for whom I am not worthy to ſtoop to perform the meaneſt office.

8 I have baptized you only with water, but this divine meſſenger will baptize and endue you with the gifts of the holy ſpirit.

§——9 WHILE John was thus employed in the duties of his miniſtry, Jeſus himſelf came among others from Nazereth, and was baptized by him in Jordan.

10 But the moment he came out of the water, he ſaw the ſky open, and the holy ſpirit deſcended upon him with the rapidity of a dove:

11 And at the ſame time, theſe words were diſtinctly articulated from the clouds—Thou art my beloved ſon, the object of my fondeſt affections!

§—12 SOON after this, Jeſus in a prophetic dream fancied himſelf tranſported into a dreary wilderneſs:

13 And in this horrid and ſolitary deſart, he thought he lived among wild beaſts, deprived of food for forty days—during all which ſpace, Satan practiſed every art to ſeduce him from his duty—but at the expiration of this period, he thought, the angels came and gave him refreſhment.

§—14 AFTER John's impriſonment, Jeſus travelled into Galilee, publiſhing the joyful news that the kingdom of the Meſſiah was going to be erected,

15 and making public proclamation, wherever he went, that the time fixed by the prophets was elapſed—that the grand revolution under the Meſſiah would very ſoon take place—ſolemnly admoniſhing all to repent and amend their lives, and to credit the joyful news he then communicated.

§——16 WALKING along the ſhore of the lake of Galilee, he ſaw two brothers, Simon and Andrew, who were fiſhermen, and happened then to be caſting a net into the lake.

17 Jeſus called to them and ſaid—Follow me, and I will inſtruct you to catch a nobler prey—to draw men from the waves of ſin and miſery.

18 Imme-

18 Immediately upon this authoritative invitation they deserted all they had, and joined themselves to him.

19 Advancing a little farther on the beach he saw, in a fishing vessel, two other brothers, James and John, the sons of Zebedee, diligently employed in repairing their nets.

20 These he also called, and invited to follow him—Upon which they likewise did not hesitate a moment, but left their father and the servants, and became his companions.

§—21 WITH these attendants he entered the city Capernaum on the sabbath day, and going directly into a place of public worship, instructed the people who were there assembled.

22 And the whole audience were astonished at the sublimity of his doctrines—for he taught them, not in the trifling, careless, jejune manner of the Jewish clergy, but like one who was invested with a divine commission and authority.

23 There was in that assembly a person, who was at times afflicted with madness, and a fit of distraction happening then to seize him,

24 he cried out—Let us alone, thou Jesus of Nazareth—what concern hast thou with us—I know very well who thou art—thou art a divine prophet.

25 Jesus then authoritatively commanded the raging disease to quit him immediately.

26 Upon which, tho' the man was now in the midst of terrible convulsions, and was roaring in a wild and frightful manner, he was instantaneously restored to his reason and understanding.

27 At the sight of this stupendous miracle they were all struck with the last astonishment, and said one to another—What amazing power is here exerted! What divine instructions hath he just delivered! By what irresistible energy hath he removed the most obstinate and inveterate diseases!

28 His fame was accordingly soon celebrated in all the country around Galilee.

§—29 WHEN the public service was over; he went directly into the house where Simon and Andrew lived, attended with James and John:

30 Upon his entrance he was told, that Simon's mother in law was confined to her bed by a violent fever:

31 Upon this information he went into her room—took her by the hand—raised her up—and

——and immediately every ſymptom vaniſhed—ſhe got up in perfect health, and provided entertainment for them.

32 In the evening when the ſun was down, they brought to him great numbers of unhappy objects, diſtreſſed with a variety of dreadful diſorders:

33 So vaſt was the multitude, that the whole city ſeemed to be collected around the houſe.

34 All this variety of diſeaſes he cured inſtantaneouſly —reſtored to the uſe of their intellects many perſons labouring under madneſs, and ſuffered not the diſtracted to publiſh his character by any wild and noiſy exclamations.

§—35 THE next day he roſe a conſiderable time before the morning dawned, and privately withdrew into a ſolitary retreat, to offer up his devotions to God.

36 As ſoon as his abſence was diſcovered, Simon and his other attendants went in ſearch of him.

37 When they found him, they deſired he would return —— and told him that there were prodigious crowds expecting him.

38 He replied—The other neighbouring towns claim my regards — I muſt impart to them alſo the joyful news of the Meſſiah's kingdom—for I was ſent to diffuſe inſtruction and happineſs to all.

39 Accordingly throughout the whole region of Galilee he taught in all their religious aſſemblies, and healed the moſt inveterate diſeaſes.

§——40 AMONG others, a perſon infected with leproſy, approached him with reverence, and proſtrated himſelf at his feet, imploring him to commiſerate his unhappy condition:

41 Such a dreadful ſpectacle affected Jeſus with the tendereſt ſympathy—extending his hand, therefore, he ſaid, as he touched him — I am willing to relieve thee— be thy cure this moment compleated:

42 He had no ſooner pronounced the words, but the leproſy vaniſhed and his fleſh appeared in a ſound and perfect ſtate:

43 He then, having peremptorily charged him not to divulge it, immediately diſmiſſed him,

44 and ſaid—acquaint no perſon, on any account, with thy miraculous cure—but go directly and preſent thyſelf to the prieſt, in order that he may examine and pronounce thee healthy—and offer thoſe ſacrifices to God, which the

law prescribes upon this occasion:

45 But the man was so transported with gratitude, that as soon as he was gone from his presence, he began to publish every where the miraculous cure that he had just been blessed with—so that the admiration of the public was so universally excited that he could not appear in any of the cities in that region, but withdrew into solitary and unfrequented places, where great numbers resorted to him from all parts.

## CHAP. II.

1 SOME time after, Jesus came again to Capernaum—but it was no sooner reported that he was in a certain family,

2 than immediately a vast concourse of people gathered about the house, so that the court before the door was quite full of people—to these he delivered an instructive discourse.

3 While he was preaching to this crowded audience, a number of men designed to bring to him an helpless paralytic, supported by four persons:

4 But when they found they could not come near him on account of the prodigious crowds, they ascended the stairs on the outside of the house—took off some of the tiles, in order to force open the trap door that was in the roof——and thro' this door they let down with cords the couch, on which the miserable paralytic lay:

5 Jesus, when he saw the unhappy creature descend in this manner, conscious of the faith which they reposed in his miraculous power, said to him—Son, all the sins, which you have hitherto committed, are from this moment expunged.

6 When some of the Pharisees, who sat in the room where he was, heard these expressions, their hearts secretly suggested the following sentiments——

7 What horrid blasphemy hath this person just uttered! —What impious profaneness for him to arrogate a power, which belongs solely to God! —none but HE can forgive sin.

8 Jesus who perfectly knew the human mind, and every sentiment that passed there, turned to them and said — Why do you permit your hearts to indulge and dictate such invidious thoughts?

9 For which is easiest, I appeal to you, to forgive his sins, or by a word to make this

this miſerable wretch, whom you ſee enervated and ſhaking with the palſy, to riſe, to take up his couch on his ſhoulders, and walk home.

10 I will give you an evident demonſtration that the ſon of man is endowed with power on earth to forgive ſin —Having ſaid this he turned to the paralytic,

11 and ſaid to him—Riſe — take up thy couch — and walk home:

12 That moment he found himſelf nerved with ſtrength —he inſtantly roſe up—threw his couch upon his ſhoulders —and carried it through the crowd—ſo that all who were ſpectators of this fact were ſtruck with the laſt aſtoniſhment, and with devout gratitude adored God, unanimouſly declaring — That no age, or nation, ever ſaw ſuch miraculous power diſplayed!

§ — 13 AFTER this he again left the town, and went along the ſhore of the lake, whither the multitude followed him, to whom he delivered important and uſeful inſtruction.

14 Advancing farther, he paſſed by the collector's office, where he ſaw Matthew the ſon of Alpheus ſitting, whom he invited to follow him—upon which he immediately left his employment, and joined the reſt of his attendants.

15 This perſon invited Jeſus and his diſciples to an entertainment, which he had provided at his houſe — at which there were many collectors and other perſons of immoral characters, who ſat down with Jeſus and his ſelect companions.

16 When the Scribes and Phariſees ſaw him eating with perſons of ſuch profligate lives, they ſaid to his diſciples —What induces your maſter to aſſociate with men guilty of ſuch notorious and ſcandalous immoralities [p].

17 Jeſus overhearing their diſcourſe, replied — As the healthy have no occaſion for the phyſician, but medicine is only of uſe to the indiſpoſed—ſo my deſign in coming into the world was not to invite the virtuous—theſe are ſuch *already* as I am deſirous they ſhould be — but to en-

[p] Theſe collectors of tribute were univerſally deteſted in all the Roman provinces on account of their intolerable oppreſſion and unfeeling cruelty. "Mithridates made an incurſion into Aſia, which then ſuffered intolerable miſeries from the uſurers and publicans, who ſeized and devoured every perſon's property like ſo many inſatiable harpies." Plutarch Lucull. 906. See alſo a ſhocking account of their iniquities, p. 921.

gage profligate ſinners to repentance and amendment of life.

§——18 ABOUT this time the diſciples of John and of the Phariſees came to Jeſus in a body and ſaid—Why do John and the Phariſees enure their diſciples to ſuch ſevere mortification and rigid auſterities—while you permit your diſciples to indulge themſelves in ſo free and unreſtrained a manner?

19 Jeſus replied—Can the friends and companions of the bridegroom faſt, and macerate their bodies, during the days of nuptial feſtivity and joy—while the bridegroom is with them, it would be highly improper and prepoſterous to practiſe the rigours of abſtinence, and to indulge the gloom of melancholy:

20 The time, however, will ſoon come, when the bridegroom ſhall be violently torn from them——then ſhall the days of their mourning and melancholy commence.

21 But for me to enjoin a number of ſevere and painful obſervances upon my diſciples, who have been educated in the manner they have been, and but lately embraced my cauſe, would induce them immediately to abandon and deſert me, and would be a conduct as imprudent and abſurd as for a man to join a large piece of ſtrong new cloath to an old and obſolete garment which would only contribute to make it tear the worſe:

22 Or, for me to impoſe a courſe of rigid auſterities upon my diſciples, would be as incongruous and fatal, as for a man to put new wine into old ſkins [q], by the fermentation of which the ſkins would be burſt and the liquor ſpilt—and as men, that they may incur no detriment, prudently put new wine into new ſkins: ſo the ſame diſcreet treatment is requiſite to preſerve my diſciples inviolably ſteady and attached to me.

§—23 IT happened about this time, that as Jeſus was walking through ſome corn fields, his diſciples plucked ſome of the ears as they paſſed along.

24 The Phariſees, who were preſent, conceived violent indignation at their conduct, and ſaid to Jeſus—Do you not obſerve the behaviour of your diſciples—Why do you ſuffer them thus to violate the ſacred duties of the ſabbath?

25 To theſe remonſtrances

[q] —— οινον εὔφρονα, καρπον αρουρης,
Ασκῳ εν αιγειῳ. Homer. Il. Γ. 246, 247.

Jeſus

Jeſus anſwered — Have you forgot what David did on a ſimilar occaſion, when he and his attendants felt the keen ſenſations of hunger?

26 Do you not remember, that in Abiathar the prieſt's time he went into the houſe of God, and refreſhed himſelf and his men with the ſacred bread, which it is highly impious for any, but prieſts, to taſte.

27 The ſabbath, he told them, was deſigned to ſubſerve the intereſts and happineſs of man—and not man in caſes of urgent neceſſity to be miſerable rather than violate it.

28 He added moreover—that the ſon of man was empowered to ſuperſede that ſeverity and rigour in the obſervation of the ſabbath, which their ſuperſtition had impoſed.

## CHAP. III.

1 THERE was in that religious aſſembly, into which he entered, a man who had a withered hand.

2 This incident ſoon excited all the attention of the Phariſees as it was the ſabbath day — flattering themſelves that if he ſhould cure this perſon, it would afford them ample foundation for their calumnies and aſperſions.

3 When Jeſus ſaw this unhappy ſpectacle, he bad him ſtand up in the midſt of the congregation.

4 He turned then to the Phariſees and ſaid—Whether is it lawful on the ſabbath day to perform actions of benevolence, or of malevolence—to ſave or to deſtroy life?—They kept a ſullen ſilence.

5 Jeſus looking round about, and filled with indignation and grief at the determined malice and incorrigible obſtinacy that lurked in their hearts, ſaid to the man—Extend thy hand—he extended it—and it was inſtantly reſtored to as perfect a ſtate as the other.

6 The Phariſees then quitted the place—and immediately formed a confederacy with the Herodians to murder him.

7 Jeſus, knowing their ſanguinary intentions, privately withdrew with his diſciples to the lake—whither there reſorted prodigious multitudes of people from all parts of Judea, particularly from Galilee,

8 from Jeruſalem, from Idumea, and from the countries that lay beyond Jordan. Vaſt crowds came even as far

as from the ſurrounds of Tyre and Sidon, attracted by the fame of his miracles, which had penetrated into thoſe remote parts.

9 Jeſus was ſo incommoded by the tumultuous confluence of this innumerable multitude, that he was obliged to order his diſciples to get a boat ready.

10 For thoſe who laboured under any maladies were ſo impatient to have them removed, and preſſed with ſuch violence to touch him, that he was in danger of being overwhelmed and beat down by their impetuoſity.

11 Of theſe he cured vaſt numbers—But thoſe who were afflicted with madneſs no ſooner ſaw him, but they cried out in wild diſtraction—Thou art the ſon of God!

12 But theſe public profeſſions Jeſus induſtriouſly ſuppreſſed and ſilenced, knowing the pernicious conſequences that would immediately ariſe from his approving and aſſuming ſuch a title.

§—13 ABOUT this time he aſcended an hill, and ſelected from among the crowd twelve perſons, whoſe diſpoſitions he was perfectly acquainted with — who, according as they were nominated, went up to him.

14 Theſe he choſe to be his inſeparable companions, and the conſtant witneſſes of his actions, and to publiſh the joyful news of the ſpeedy erection of the Meſſiah's kingdom.

15 To theſe he deſigned to impart miraculous powers, and to enable to cure the moſt ſtubborn and inveterate diſeaſes.

16 Their names were Simon, whom he afterwards called Peter:

17 James and John the ſons of Zebedee, whom he diſtinguiſhed by the name of Boanerges, which ſignifies, the ſons of thunder:

18 Andrew, Philip, Bartholomew, Matthew, Thomas, and another James, the ſon of Alpheus, Thaddeus, Simon the Zealot,

19 and Judas Iſcariot, who afterwards in ſo perfidious a manner betrayed him—Theſe twelve ſoon after accompanied him to a certain family.

20 But they were no ſooner entered, than they were ſurrounded with ſuch a tumultuous concourſe of people, as rendered it impoſſible for them to get any refreſhment.

21 His friends who were in the houſe hearing the confuſed clamour, and ſeeing the tumult and vehemence that was uſed on this occaſion to gain acceſs to him, could not forbear

forbear declaring that they thought the mob was ſeized with diſtraction and madneſs, and went out to reſtrain [q] and pacify them.

§ — 22 THE Scribes and Phariſees, who were come down from Jeruſalem, being witneſſes of the miraculous cures which he wrought at this time, ſaid—No wonder that he performs ſuch feats, for he is a confederate with Beelzebub, the ſupreme ſovereign of the dæmons.

23 Jeſus immediately addreſſed himſelf to them and expoſed the abſurdity of their reaſoning, in the following manner — Is it reaſonable to think that Satan would combine with any perſon to leſſen his own power, and deſtroy his own intereſts?

24 If any kingdom is torn by inteſtine factions and diviſions, it cannot be of any long duration.

25 Or if internal diſcord and animoſities are fomented in any family, it is impoſſible for that family to continue for any conſiderable time in a flouriſhing condition.

26 By a parity of reaſon therefore it follows, that to ſuppoſe me to be in a confederacy with Satan, is to ſuppoſe that Satan would kindle an inſurrection in his own empire, and voluntarily contribute to its ruin and diſſolution.

27 You ought rather to conclude, that I am poſſeſſed of power greatly ſuperiour to that of this infernal prince—ſince no one would dare forcibly to enter the houſe of a ſtrong man and plunder it, unleſs he knew himſelf to be endued with ſtrength that would enable him to bind and confine him, while he pillaged it.

28 I ſolemnly aſſure you, the moſt atrocious crimes that men ſhall perpetrate, and the moſt opprobrious calumnies that they ſhall utter, ſhall be forgiven them upon ſincere and unfeigned repentance:

29 But he who ſhall wilfully inſult and ſatyrize the miraculous operations of God, by aſcribing them to the agency of dæmons, reſiſts the greateſt evidence that the wiſdom of God hath thought proper to exhibit before men, and is conſequently precluded from the divine forgiveneſs, and will finally incur everlaſting deſtruction.

30 This he ſaid, becauſe they imputed his miracles

[q] Cimon reſtrained and reduced the licentiouſneſs of the populace, ἐκράτει καὶ συνέσελλε τὸν δῆμον. Plutarch Cimon. p. 891. Steph.

to a confederacy with Beelzebub.

§—31 ABOUT this time his mother and his brothers came to the place where he was, but being prevented by the surrounding multitude from approaching him, desired that they would inform him of their arrival.

32 Some of the people, therefore, acquainted him that his mother and his brothers were standing on the outside of the crowd and wanted to speak to him.

33 When he heard this, he replied—Who is my mother? Who are my brothers?

34 Then looking upon the circle of his disciples, who were sitting around him, with pathetic tenderness, he said ——See here is my mother! See here are my brothers!

35 For whosoever sincerely and constantly obeys the will of God, is united to me in the strongest bonds of the most endearing affection.

## CHAP. IV.

1 HE removed again to the side of the lake, where such an immense multitude of people collected round him, that he found it necessary to go aboard a vessel, and from the deck to deliver his discourses to the crowd as they stood on the rising beach.

2 Judging it proper to convey his public instructions in the vehicle of fiction, he now addressed to them the following fable.

3 AN husbandman went to sow his grounds:

4 And scattering the seed promiscuously in every direction, some chanced to light upon the hard beaten path, which the feathered tribes collecting in great flocks, and impelled by hunger, instantly picked up:

5 Some fell upon rocks that were just covered with a thin slight surface of soil — which immediately shot up, as there was no depth of mould, into which it might be admitted:

6 But no sooner was the sun risen and begun to assail it with its scorching beams, but being destitute of roots, it dwindled and died:

7 Some fell among weeds — which shooting their rank luxuriant tops over it, choaked and killed it:

8 Others fell upon good soil — in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious harvest.

9 He concluded this apologue with saying—Let every one,

one, who is endowed with the powers of reaſon and underſtanding, employ them in the diligent ſtudy of truth and virtue.

§—10 WHEN he had recited this fable, his diſciples, who ſtood round him, deſired him in private to favour them with the explication of it.

11 He replied—Your virtuous and docile diſpoſitions entitle you to an unreſerved acquaintance with the peculiar truths and diſcoveries of the goſpel diſpenſation—but with regard to the mixed multitude, who are ſtanding on the ſhore, their prejudices make it neceſſary for me to throw over naked truth the veil of fiction.

12 For the moral diſpoſitions of the preſent age are exactly thoſe deſcribed by Eſaiah in the following paſſage—"They ſee the moſt ſignal proofs of divine power, yet are not convinced—they hear reports of the moſt illuſtrious miracles, but give them no credit—and ſuffer not the moſt ſtriking evidence to affect them in ſuch a manner as to make them reform their vices and qualify them for the divine forgiveneſs."

13 He then ſaid to them—If you are not able to find out the meaning of this eaſy and perſpicuous ſimilitude, how much leſs will you be able to underſtand others more obſcure and intricate?

14 He then gave them the following explanation——By the ſower is denoted the ſon of man——by the ſeed his doctrine:

15 By the hard beaten path are repreſented thoſe, on whom the truths and doctrines of the goſpel are able to make no laſting impreſſions, and who yield up their principles an eaſy prey to the firſt adverſary, who attacks them:

16 By the rocks ſlightly covered with ſoil are intended thoſe, who are immediately ſtruck with the evidence of chriſtianity as ſoon as propoſed to them, and embrace it with eager tranſport—

17—but having no native goodneſs of heart, into which its principles may ſtrike root, their convictions prove temporary and tranſient—for no ſooner does any perſecution aſſail them for their religion, but they immediately renounce it with contempt:

18 The ſeed that fell among weeds indicates thoſe, who eſpouſe the doctrine of the goſpel,

19 but worldly anxiety, the inſatiable luſt of gold, and a raging habitual paſſion for

sensual gratifications, by their baleful influence choak the principles of virtue, intercept all nourishment from it, and kill it before it hath attained to its maturity:

20 The good and generous soil corresponds to the genuine probity and native honesty of those who impartially examine the evidences of the gospel, have their minds open to conviction, suffer its truths to influence their conduct, and bring forth the fruits of righteousness according to their respective abilities and different opportunities.

21 He moreover said to them———The knowledge, which I impart to you in private, you are freely to communicate to others—for men do not light a lamp with a design to shut it up in a vessel, but to set it in some conspicuous place to shed its useful beams around.

22 Let the sacred truths, therefore, in which I instruct you in private, be publickly divulged to the world, and let mankind profit from those useful lessons, which have been dictated to you in secresy and solitude.

23 And be careful to attend with diligence to the doctrines I deliver to you.

24 For let me assure you, that your own stock of knowledge and happiness shall be augmented in proportion to your generous desire and propensity to communicate instruction to others.

25 For he, who hath by assiduous culture already gained any measures of knowledge, shall receive a greater and nobler accession to his present fund—but he who suffers his mind to rust in sloth and indolence, will in time forfeit those very improvements that he may have already made.

§—26 HE afterwards delivered the following parable to the assembled multitude —THE gospel dispensation may be compared to an husbandman, who sows his ground.

27 The seed committed to the soil, after a few successions of day and night, imperceptibly vegetates—peeps above the surface — springs higher and higher [r].

28 For the earth's genial bosom spontaneously produces, *first* the verdant blade

[r] Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas explicat et ex minimo in maximos auctus diffunditur. Senecæ opera, Epist. 38. p. 295. Ed. Amst.

*then*

—*then* the ear—*afterwards* the ſwelling grain, gradually filling the ear.

29 When the harveſt approaches, and it is arrived at its maturity, it is reaped and collected into the barn.

§—30 BY what ſimilitude, ſaid he again, ſhall I repreſent the goſpel diſpenſation?

31 It may be fitly compared to a ſingle grain of muſtard ſeed, which is one of the ſmalleſt ſeeds that any plant produceth:

32 but when committed to the ground, it becomes the talleſt of the vegetable tribe—for it ſhoots up a tall and ſtately ſtem ——throws out large luxuriant branches, cloathed with a foliage thick and ample enough to afford ſhade and ſhelter to the fowls of heaven.

33 Many ſuch fables as theſe he recited to the multitude, from a tenderneſs to their prepoſſeſſions and weakneſſes, which would not have permitted them, all at once, to receive plain and undiſguiſed truths.

34 From a conſciouſneſs, therefore, of the tempers and diſpoſitions of his audience, he conſtantly conveyed his public inſtructions in the vehicle of fiction — but afterwards in private he gave the explication to his diſciples.

§—35 IN the evening he ordered his diſciples to row to the other ſide of the lake.

36 Having diſmiſſed, therefore, the multitude, they ferried him in the boat, out of which he had lately been delivering his diſcourſes, in company with ſome other boats.

37 But in their paſſage it ſuddenly blew a dreadful ſtorm, which beat the billows into the boat, ſo that it was almoſt filled with water.

38 In this imminent danger he was at the ſtern, ſunk in profound ſleep—His diſciples, alarmed for their ſafety, immediately waked him and ſaid—Maſter! can you be ſo unconcerned when we are this moment all going to be ſwallowed up in the deep!

39 He roſe, and with an authoritative voice ſaid to the winds—be ſtill—and to the waves—ceaſe your roaring—The words were no ſooner uttered, than not the leaſt whiſper of air was heard, and the ſurface of the lake became ſmooth as glaſs.

40 He then ſaid to his diſciples—Why do you ſuffer yourſelves to be overcome with ſuch vain terrours—after ſo many proofs as I have given you of miraculous power, why do you ſtill diſtruſt it?

41 All who were witneſſes

of so amazing a spectacle were struck with awful reverence and horrour, and said one to another — What astonishing power is here displayed! What divine personage is this, whose sovereign mandate controuls the stormy winds and tempestuous sea!

## CHAP. V.

1 THEY crossed the lake and landed in the country of the Gadarenes.

2 But he had no sooner quitted the vessel, than he saw a dæmoniac rushing from the tombs, and furiously running to meet him.

3 This miserable object lived and ranged among the gloomy sepulchres of the dead —for in his fits of distraction his fury and strength were so violent, that no art or force could bind him.

4 For there had been frequent attempts made to confine him in strong chains and fetters, but he always burst his irons, and tore his bonds asunder—so that his fury and distraction baffled all human power to restrain and subdue it.

5 Day and night was he constantly wandering on the mountains, or roving among the monuments—roaring—foaming — and mangling his body with stones.

6 This man being at a considerable distance from Jesus, no sooner descried him, but he run with the utmost precipitation to him, and prostrated himself at his feet.

7 He then cried with a loud and horrible vociferation —O Jesus, thou son of the supreme God! — what business hast thou with me—I beg and conjure thee for God's sake that thou wouldest not torment me.

8 He entreated thus importunately, because Jesus commanded the dæmon to quit him.

9 Jesus asked the man his name—My name, said he, is Legion—for a legion of dæmons is within me!

10 The wretch then began in a frantic strain to expostulate, and to implore in the most pathetic terms, that he would not eject his dæmons beyond the precincts of that country.

11 It happened that there was a very large herd of swine feeding about the neighbouring mountains.

12 The madman, uttering such wild extravagant things, as persons disordered in their intellects do, desired that the dæmons, which were in him, might enter into the swine.

13 Jesus accordingly suffered the swine to be seized with

with madneſs—and inſtantly the whole herd conſiſting of about two thouſand, ruſhed forward in wild confuſion—hurried violently down a ſteep precipice—and periſhed in the waves.

14 The keepers, who were witneſſes of this ſcene, fled immediately with the greateſt precipitation, and alarmed the city and country with the amazing ſight they had ſeen, and with the dreadful loſs they had ſuſtained——Upon this, vaſt numbers flocked to the place to convince themſelves of the truth of this ſtrange relation.

15 This great concourſe of people, when they ſaw the madman, whoſe frantic fury had ſo frequently baffled all their art and ſtrength, ſitting calmly, and talking rationally, they were ſtruck with the laſt aſtoniſhment and terrour.

16 For thoſe, who had been ſpectators of every thing that paſſed upon this occaſion, had recounted to them every minute particular concerning the dæmoniac and the loſs of the herd.

17 The people of that region forming terrible apprehenſions of the power of Jeſus from what they ſaw and heard, unanimouſly implored him to remove out of their country.

18 Upon their requeſt he returned to the veſſel — into which the madman begged he would admit him, and importunately deſired he might go along with him.

19 But Jeſus diſmiſſed him and ſaid——Go to thy relations and countrymen, and freely report the miraculous mercy which God hath ſhowed thee.

20 Accordingly he departed and publiſhed in all the region of Decapolis what divine power Jeſus had exerted in his recovery—and all who knew his former condition now ſurveyed him with aſtoniſhment.

§—21 REPASSING the lake upon his arrival on the oppoſite ſhore, a prodigious multitude ſoon collected round him.

22 Among others came a very eminent perſonage called Jairus, the principal ruler of the ſynagogue; who approached Jeſus, and with the greateſt humility and reverence proſtrated himſelf at his feet ——

23 telling him in a flood of paternal grief and tenderneſs, that he had left his daughter in the agonies of death—but was perſuaded, that if he would condeſcend only to lay his hands upon her, ſhe would be reſtored to life.

24 Jeſus

24 Jesus did not hesitate a moment, but went away immediately with him — incircled and crowded by an immense multitude, who eagerly pressed to see him exert his miraculous power.

25 But in his way to the ruler's house, a woman, who had for twelve years been greatly afflicted with a flux of blood,

26 who had applied to several physicians without any success, and had spent all her fortune in making trial of various remedies, which were so far from being of any benefit to her, that they only aggravated her disorder,

27 having heard of the fame of Jesus, which was celebrated every where, mixed with the crowd, and, coming softly and imperceptibly behind him, just touched the hem of his garment.

28 For she flattered herself, that if she could but attain the happiness of the slightest touch, she should receive a miraculous cure.

29 That moment the blood ceased to flow, and she instantly felt, by the most grateful and happy sensations, that her disease was no more.

30 But Jesus immediately conscious of the salutary power that had thus been educed from him, turned suddenly round, and asked who the person was, that had just touched him.

31 The disciples answered —How is it possible but this should happen, when the crowd is pressing in so tumultuous a manner round you?

32 Jesus then looked about to discover the person.

33 The woman, knowing that she was the object of his enquiries, came terrified and trembling—and falling down at his feet related every circumstance.

34 He said to her—Daughter, your confidence in my power hath effected your cure —Go, and assure yourself that your disorder will never return.

35 While he was speaking these words, a messenger was dispatched to the ruler to inform him, that his daughter had breathed her last, and that the prophet need not now trouble himself to come down to the house.

36 Jesus hearing this message delivered, said to the ruler—Let not this melancholy news throw you into immoderate grief and despair—only repose a firm trust and confidence in my power.

37 He then dismissed the crowd, and suffered none to accompany him, but Peter, James and John.



38 When

38 When he entered into the ruler's houſe, he found a diſmal ſcene of grief and diſtreſs—ſome weeping and others ſinging, according to cuſtom, melancholy funeral odes.

39 When he came into the room he ſaid to them—Why do you indulge all theſe exceſſes of ſorrow and mourning?—the young lady is not dead—ſhe is only ſunk into a profound ſleep.

40 For theſe words, the mourners could not forbear expreſſing by their looks, the contemptible opinion they had of him as a prophet—But Jeſus immediately ordered them all to quit the room, and taking with him the young lady's parents, and his companions, he went into the apartment where the corpſe lay.

41 He approached it—took hold of her hand—and ſaid, Talitha kumi—which tranſlated ſignifies, young lady riſe!

42 The young lady who was about twelve years of age, that moment got up, and walked in health and vigour about the room, to the inexpreſſible aſtoniſhment of every ſpectator.

43 Jeſus then, to convince them that ſhe was reſtored to perfect health, ordered them to bring her ſome victuals—but ſtrictly charged her parents not to divulge this miracle.

## CHAP. VI.

1 FROM hence Jeſus journeyed, attended by his diſciples, to Nazareth, the place of his education.

2 And on the ſabbath day he went into the place of religious worſhip, and publickly inſtructed the people—At this conduct many of the audience expreſſed their amazement, ſaying—How comes this man to arrogate to himſelf ſuch an authority? Whence did he derive his ſuperiour wiſdom? How was he firſt endowed with thoſe miraculous powers, which he now exerciſes?

3 Is not this the ignoble perſon who lately was a carpenter here? We all know his mother Mary, and his brothers, James, Joſes, Jude and Simon—his ſiſters too are all ſettled among us—The obſcurity, therefore, of his birth, and the meanneſs of his family, filled them with diſdain and contempt of him.

4 Jeſus upon their rejection of his doctrines, obſerved, That a prophet is never ſo likely to meet with diſreſpect, as in the place of his nativity, among his relations and former acquaintance.

5 The

5 The violence of the prejudices and disgust they had conceived against him, precluded his general usefulness among them—he only cured a few sick persons, whose good dispositions rendered them the objects of his compassion.

6 Jesus, expressing his astonishment at the incredulity and perverseness of his countrymen, left them, and preached in the several neighbouring villages around.

§—7 AFTER this, he convened the twelve disciples in a body before him, and solemnly endowed them with miraculous powers; intending to send them out, two and two together, into the towns of Judea, to publish the speedy commencement of the gospel dispensation.

8 Before he dismissed them, he instructed them to make no provision for their journey —to take neither bread, nor money, but only a staff to support their steps:

9 and to furnish themselves solely with common necessaries—with cloaths and sandals—discarding all solicitous concerns with regard to futurity.

10 He added, in whatever family you reside, show yourselves contented with the accommodations you meet with, and remove not to any other, all the time you stay in the place.

11 And whatever towns refuse to give you and your doctrines a favourable reception, when you depart, raise up the dust under your feet upon them, for a public testimony of their impenitence and guilt—Assure yourselves that the punishment which shall be inflicted in the solemn day of future retribution upon *Sodom* and *Gomorra*, will be less dreadful and severe than that in which such an incorrigible town shall then be involved.

12 Having received this commission they departed, and publicly proclaimed every where the indispensable necessity of repentance and reformation of life.

13 The most stubborn and inveterate diseases they expelled, anointed the indisposed with oil, and miraculously healed them.

§—14 THE fame of those stupendous miracles, which Jesus performed, being universally celebrated, reached the throne of Herod, and threw this monarch into the most violent perturbation—When they recounted to him the several astonishing particulars, he said—This person can be no other than John the Baptist, whom divine providence

vidence hath reſtored to life, and endowed with theſe amazing powers.

15 For tho' at that time there was a great variety of opinions concerning the perſon of Jeſus—ſome aſſerting that he was Elias—ſome a divine meſſenger, who never exiſted before——and others one of the antient prophets, whom God had now raiſed from the dead:

16 yet amidſt this diverſity of ſentiments, Herod maintained that he could be no other than the Baptiſt, whom he had beheaded.

17 For Herod had ſome time before apprehended John and confined him in priſon, at the inſtigation of Herodias his brother Philip's lady, by whoſe charms he had been captivated, and whom he publickly married.

18 For John had ſtrongly remonſtrated againſt this match, and had the undaunted freedom and hardineſs to tell the king——That for him to eſpouſe his brother's wife would be a conduct to the laſt degree unjuſtifiable and criminal.

19 For theſe honeſt remonſtrances Herodias was implacably exaſperated againſt him and thirſted for his blood—but was not able to glut her revenge:

20 for Herod had a great veneration for John's character, knowing him to be a man of moſt exemplary virtue and ſanctity of manners—whoſe counſels he regarded, whoſe diſcourſes he always heard with pleaſure; and by whoſe advice he had done many uſeful and beneficent actions.

21 It happened, while John was under confinement, that Herod celebrated his birth day with great pomp and magnificence, and invited to a grand entertainment the nobles of his court, the officers of his armies, and all perſons of diſtinction in Galilee.

22 In the midſt of this general feſtivity and joy, the daughter of Herodias was introduced, and danced with ſuch bewitching elegance and grace, as gave univerſal ſatisfaction and pleaſure to the company——But Herod was ſo tranſported that he publicly ſaid to her, Aſk of me whatever favour you pleaſe, and I will inſtantly grant it.

23 He even ratified his aſſertion by a ſolemn oath, again repeating—If you ſolicit for half of my dominions, you ſhall not be repulſed.

24 The young lady immediately ran to her mother, and conſulted her what boon ſhe ſhould crave—Aſk for the head

head of the Baptist, replied her mother, in raptures.

25 Accordingly she went back directly to Herod and said—The favour I implore from your Majesty is this—give me on a dish the head of the Baptist.

26 A request so unexpected filled the monarch with cutting remorse and compunction for his rashness—but rather than violate his oath and the respect due to the company, he chose to gratify her.

27 Calling, therefore, one of his life-guards he ordered him immediately to bring into the room the Baptist's head.

28 He went—executed his commands—brought his head on a large dish, swimming in blood—gave it to the young lady, who carried it as a most acceptable present to her mother.

29 When John's disciples heard of their master's fate, they went to the prison, and taking up his corpse, honoured it with the due rites of sepulture.

§—30 THE disciples were now returned from the several excursions they had made to preach the gospel, and collecting to Jesus informed him of the miracles they had wrought, and the instructions they had delivered.

31 He said to them—Let us privately withdraw into some unfrequented solitude, where you may rest some time after the fatigues you have sustained—For in the place, where they now were, they were surrounded and so greatly incommoded by an immense multitude, that they had not an opportunity even to take refreshment.

32 They took boat, therefore, designing secretly to retire into a solitary place.

33 But they did not steal away unperceived by the multitude—for they remarked the sequestred recess, into which he intended to withdraw, and ran thither by land from all the towns and villages around, and collected together in that place.

34 When Jesus landed and surveyed such a vast concourse of people eagerly waiting for him, he was affected with the tenderest pity and commiseration for their unhappy condition—being suffered for want of useful instruction to wander in ignorance and errour, like sheep upon the mountains—he, therefore, began to instruct them in many momentous and important truths.

35 When he had continued his instructions 'till the day was far declined, the disciples came to him and reminded him,

him, that the place, where they were, was an uninhabited desart, and the evening considerably advanced.

36 They desired him, therefore, to dismiss the multitude, that they might have time to reach the neighbouring villages and procure themselves refreshment.

37 Jesus replied — Do you provide refreshment for them here — They said — Would you have us expend two hundred denarii, and accommodate them with provisions?

38 He asked them what provisions they already had amongst them — They went and examined and told him, that their whole present stock consisted only of five loaves and two little fishes.

39 He then ordered his disciples to desire the multitude to digest themselves into regular companies, and to sit down on the verdant turf.

40 Accordingly they placed themselves in long uniform rows and in several companies, consisting some of an hundred, some of fifty persons.

41 He then took the five loaves and the two fishes, looked up to heaven, and in a solemn manner blessed God — after this, breaking the bread, he gave it to his disciples and bid them distribute it among the multitude — in the same manner he dispensed the two fishes.

42 These he miraculously multiplied, so that the whole vast multitude all partook of a plentiful entertainment:

43 so plentiful, that after they were all satisfied, they collected fragments of the loaves and fishes that filled twelve baskets.

44 The number of those, who were thus miraculously entertained, consisted of about five thousand persons.

§—45 IMMEDIATELY after this, Jesus ordered his disciples to take boat and cross over the lake to Bethsaida, while he dismissed the multitude.

46 When he had dispersed them, he retired to the summit of a mountain to offer his devotions to God.

47 While he was here employed in these pious offices, the night advanced, and the vessel was conflicting in the midst of the lake, with contrary winds.

48 Jesus, from the shore perceived the boat tossed with the waves, and the great difficulty they had in struggling with the tempest——and towards morning advanced towards them, walking on the surface of the billows, and seemed as if he intended to pass by them.

49 They

49 They seeing an human form gliding with suspended steps over the surface of the deep, believed it was an apparition, and were chilled with horrour.

50 For all who were in the boat saw him and were struck with extreme terrour——Jesus then called to them, told them his name, and bid them dispel their fears.

51 He then went to them on board—but the moment he was in the vessel, the lake became smooth, and the loud storm was hushed—a spectacle, that filled them with excessive astonishment and admiration.

52 For tho' they had so lately seen the miraculous multiplication of the loaves, their gross understandings had not yet taught them to form worthy and adequate conceptions of his divine power.

53 When they had crossed the lake, they landed in the country of Genesaret.

54 But no sooner were they disembarked, but the inhabitants of that region immediately knew him.

55 And numbers flocked to him from all the adjacent country, carrying the sick in litters to the several places which they heard he visited.

56 And wherever he travelled, whether into cities, towns or country villages, they deposited the sick in the streets through which he passed——imploring the favour only to touch his cloaths—and all that touched him instantaneously received a perfect cure.

## CHAP. VII.

1 SOME Pharisees and Scribes who came from Jerusalem composed part of the crowd that now surrounded him.

2 Who happening to see some of his disciples sit down to meat, without that ceremonious washing of hands which they universally enjoined, exclaimed against their pollution and profaneness.

3 For the Pharisees and the whole body of the Jews, from a conscientious adherence to the traditions of their ancestors, never eat a meal without first washing their hands with the most scrupulous nicety.

4 When they came likewise from the market or from any concourse of people they never eat before they have washed their hands—thinking by this ablution they wipe off any pollution they may have contracted — There are also many other ceremonies of the like

like nature which they ſtrictly obſerve, as the formal waſhing of their cups, their pots, their kettles, and their couches.

5. The Phariſees and Scribes, therefore, chagrined at ſo profane a ſpectacle, ſaid to him —Why do you ſuffer your diſciples to eat in ſuch pollution, and to caſt ſuch contempt upon thoſe ſacred obſervances that have been tranſmitted to us from our pious anceſtors?

6 He replied—Ye hypocrites! Eſaiah hath given a moſt accurate deſcription of your real characters in the following paſſage— "Theſe diſſembling wretches approach me with a fair external ſhow of religious ſolemnity and devotion, while their hearts are replete with the moſt enormous and atrocious wickedneſs—

7 All their zealous and extravagant fervours for my ſervice and worſhip are nothing but mere diſſimulation and vain pretence——while they are conſtantly inculcating the neceſſity of a punctilious compliance with all the ceremonious preſcriptions of weak and ſuperſtitious perſons, and teaching men to diſparage the moral duties of the law."

8 For you pay a ſcrupulous attention to the ridiculous tenets and injunctions of your anceſtors, in waſhing cups, pots, kettles, and in little ceremonious obſervances of the like trifling nature ——but wholly diſregard the expreſs declarations of the great God.

9 You have even ſuffered, he told them, theſe abſurd and uſeleſs traditions to cancel and ſuperſede the moſt plain and ſolemn commands of the Almighty.

10 For example, Moſes enjoins every perſon to honour his father and his mother—and orders every one, who violates this fundamental and important law, to be condemned to death.

11 But in direct oppoſition to this expreſs command, you ſay——That if any man bequeath his fortune to the ſervice of the temple,

12 from that moment he ceaſes to be under any obligation at all to relieve the moſt preſſing wants of his aged and neceſſitous parents.

13 It is by theſe wicked inventions and other ſuperſtitious preſcriptions of a ſimilar nature, that you abſolutely annul the primary and ſolemn injunctions of God.

14 Jeſus then publickly addreſſed himſelf to the populace, and ſaid—I deſire your diligent attention to what I am going to remark.

15 It is not any thing external that can communicate any pollution to a man—pollution ſolely ariſes from internal cauſes.

16 He who is deſirous of inſtruction, let him carefully attend to this obſervation.

17 When he was retired from the multitude into an houſe, the diſciples came to him, and deſired he would explain to them thoſe figurative expreſſions he had juſt uſed.

18 He anſwered—Do not you comprehend the meaning of ſo eaſy and familiar a metaphor?—can any thing be more evident than that the food which a perſon receives does not conſtitute moral pollution in the ſight of God?

19 The food we eat is taken into the ſtomach for the nouriſhment and ſupport of animal nature, and hath not the leaſt effect on the moral temper and diſpoſition of the heart.

20 Impurity can only be cauſed by the *internal* frame and habit of the mind.

21 For from the heart, which is the ſource and ſeat of action, originally proceed wicked deſigns, adultery, whoredom, murder,

22 theft, avarice, oppreſſion, fraud, luſt, envy, calumny, pride, obſtinacy.

23 All theſe hateful vices are firſt formed in the heart, and being derived from it, ſolely conſtitute moral contamination and uncleanneſs.

§—24 LEAVING that country he removed to the confines of Tyre and Sidon, where he privately retired into an houſe, being deſirous to conceal himſelf ſome time from the importunity of a tumultuous crowd—but in vain.

25 For a woman of that country, who had heard his fame celebrated, having a daughter who was inſane, approached him, and fell at his feet.

26 This woman, who was a Syrophenician by birth, ſupplicated him, in the moſt affecting and importunate manner, to deliver her child from ſuch a dreadful malady.

27 Jeſus ſaid to her—The children ought firſt of all to be ſatisfied—for it is not proper to take that food, which was deſigned for the children, and throw it to dogs.

28 I acknowledge, Sir, ſhe ſaid, the reaſonableneſs of what you alledge——but yet the dogs are allowed to pick up the crumbs that fall from the children's plenteous table.

29 Jeſus, ſtruck with pleaſing admiration at this anſwer, ſaid to her—Go, and be aſſured

ed that your daughter's diſorder is expelled.

30 She haſtened home, and found her daughter reclining on the couch, perfectly reſtored to the uſe of her underſtanding and reaſon.

§—31 QUITTING the vicinity of Tyre and Sidon, he returned in his way to the lake of Galilee, through the region of Decapolis.

32 Where they brought to him a man, who was both deaf and had an impediment in his ſpeech, entreating him that he would deign to lay his hand upon him.

33 Taking the man, therefore, a little way out of the crowd into a private place, he put his fingers into his ears, and touched his tongue with his ſpittle:

34 Then lifting his eyes to heaven, and having uttered a pious ejaculation, he ſaid to the man—Receive the faculties of hearing and ſpeech.

35 The moment he pronounced theſe words, his hearing was perfectly reſtored, and he ſpoke plainly and diſtinctly.

36 He then peremptorily charged the man's friends who were ſpectators of this miracle, not to report it—but notwithſtanding this ſtrict injunction they publiſhed it every where,

37 being ſtruck with inexpreſſible admiration at the wonderful power he exerted, and at the beneficence of all his miracles, crying out—What an heavenly benefactor is this! With what divine benevolence does he conſult the eaſe and happineſs of the wretched, by healing their infirmities, and removing their diſtempers!

## CHAP. VIII.

1 ABOUT this time an immenſe multitude of people being gathered about him, and entirely deſtitute of proviſions, Jeſus called his diſciples together in a body and ſaid to them,

2 I feel myſelf greatly affected with the unhappy condition of this vaſt aſſembly, who have attended me three days in a place where it is impoſſible for them to procure any accommodations.

3 And if I ſhould order them to diſperſe, numbers will undoubtedly faint on the road, who are at a conſiderable diſtance from their homes.

4 His diſciples replied—How is it poſſible for us to provide victuals for ſuch a prodigious concourſe of people, in ſo dreary and diſmal a ſolitude?

5 He aſked them, how

many loaves they had—They told him, seven.

6 He then, ordering all the crowd to recline on the grass, took the loaves—blessed God—broke—gave them to his disciples—and ordered them to dispense them among the multitude.

7 They had likewise a few small fishes—which with pious acknowledgement he also broke, and ordered to be distributed in the same manner.

8 By his miraculous multiplication of these, the whole multitude partook of a plentiful repast—so plentiful, that the fragments, which were afterwards collected, filled seven baskets.

9 The number of those, who were thus entertained, amounted to about four thousand—After they were all satisfied, he dismissed them.

§—10 WHEN the multitude was dispersed, he and his disciples crossed over the lake of Galilee, and landed on the coast of Dalmanutha.

11 After his arrival here, some Pharisees who were come down from Jerusalem, in a debate with him challenged him to give them some signal proof of his miraculous power, and to convince them of the authority and truth of his pretensions by some grand luminous prodigy in the sky.

12 Conscious of their determined resolution to reject the greatest evidence he could exhibit before them, he fetched a profound sigh, and said—Why doth the present generation, after the many miracles that have been wrought, demand from me a prodigy in the air—Their unreasonable and perverse humours shall not be indulged with any such phænomenon.

13 With this answer he left them—and crossed over the lake again.

14 In their passage, the disciples recollected that they had forgot to furnish themselves with provisions—having none with them in the boat, except one loaf.

15 It happened, during their perplexity, that Jesus admonished them cautiously to avoid the corrupt leaven of the Pharisees and of Herod.

16 They no sooner heard him mention *leaven*—but they said one to another—This unquestionably is designed to reprove us for our negligence in forgetting to carry *bread* with us.

17 Jesus, conscious of their sentiments, said to them——Why do you distress yourselves with these anxious thoughts, because you have omitted to bring bread along with you—are you still so inconsi-

conſiderate? — is your heart ſtill unſuſceptible of impreſſions?

18 Endowed with the powers of judgment and underſtanding, are you ſo averſe to employ them in attentively conſidering the miracles, with which you are every day converſant?

19 Did not you lately collect twelve baſkets of fragments from an entertainment, that I lately furniſhed for five thouſand, with only five loaves?

20 Did not you fill, at another time, ſeven baſkets with fragments, when I diſtributed only ſeven loaves among four thouſand?

21 Having, therefore, ſuch repeated demonſtrations of the power I poſſeſs, why are you ſo abſolutely inattentive to it?

§—22 UPON his landing at Bethſaida, they brought to him a blind man, deſiring him only to touch him.

23 He then taking the blind man by the hand, and conducting him out of the village into a private place, touched his eyes with ſpittle, and aſked him, if he could diſcern any thing.

24 I can juſt diſcern men, he ſaid, but very imperfectly — they appear to me like walking trees.

25 He then put his hands upon his eyes, and afterwards aſked him to view the objects that ſurrounded him — and immediately his ſight was perfectly reſtored; ſo that he ſaw every thing in the moſt diſtinct manner.

26 He then ordered the man to ſteal privately home, without going through the village, or divulging the cure he had received, to any perſon.

§—27 AFTER this, Jeſus travelled with his diſciples to the towns of Cæſarea Philippi — and on the road he aſked them, what the vulgar reports were concerning him.

28 They replied — ſome perſons aſſert that you are John the Baptiſt — others as ſtrenuouſly contend that you are Elias, or ſome one of the antient prophets reſtored to life.

29 He then aſked them — Whom *they* imagined him to be? — Peter anſwered — We believe you to be the true Meſſiah.

30 Immediately upon his making this declaration, he peremptorily charged them not to publiſh it to the world.

31 From that time he began to acquaint his diſciples with the ſeries of miſeries he muſt go through — that he muſt be treated with every indignity, and be publickly

condemned and murdered by the magistrates, the high priests, and the Scribes — but that on the third day he would rise from the grave.

32 That this would certainly be his fate he now told all his disciples in the most plain and express terms—— Alarmed at such a gloomy and unexpected declaration, Peter took him aside and began to expostulate with him.

33 But Jesus turned from him, and before the other disciples severely reprehended Peter, saying — You are not conscious, that by diverting me from my sufferings, you would be an enemy to me and to mankind —— your mind is inflated with ambitious views, and comprehendeth not the designs of God.

34 He then called to the multitude to join the circle of his disciples, and said—— He who is desirous to become my genuine disciple and follower, must for ever abandon all views of worldly ambition and sensual pleasure, and chearfully submit to that course of afflictions and sufferings which I have supported.

35 For whosoever will save his life, at the expence of his religion and virtue, shall be eternally deprived of it—but whosoever shall chearfully submit to the loss of life, rather than sacrifice the principles of my religion and the rights of conscience, shall be reinstated in the possession of it, with infinite advantage.

36 For of what avail would it be to a man, if he could acquire the possession of the whole universe, if at last he forfeits eternal life!

37 What is it possible for a man to substitute, as an equivalent for the loss of eternal life!

38 Whosoever, therefore, in this debauched and profligate age, appears ashamed of my cause, and rejects it with contempt—may assure himself, that he will also be repulsed by the son of man, when he comes attended with myriads of angels, and invested with the authority and splendors of supreme majesty.

CHAP. IX. 1 And be assured, that there are some persons now before me, who shall live to see the kingdom of God, erected in the most powerful and magnificent manner[a].

§—2 ABOUT a week after

[a] i. e. by his resurrection and ascension, and the communication of spiritual gifts on the day of pentecost.

this,

this, Jesus privately conducted Peter, James and John, to the summit of a very high mountain—where they suddenly saw his person metamorphosed in a surprising manner.

3 For instantly his cloaths glistened[t] with a brilliancy and lustre infinitely superiour to what the highest exertions of human art and skill can produce.

4 After this appeared Moses and Elias, and entered into a conference with him.

5 Peter, transported with this amazing scene, said to Jesus — How delectable a residence might we fix here! — Permit us to erect three tents, one for yourself, another for Moses, and a third for Elias.

6 He knew not what to say — such a tumult of astonishment and fear struggled in their breasts.

7 At last they saw a bright lucid cloud descend and fix directly over their heads—from which they heard the following sentence solemnly articulated — This is my son, the object of my fondest affections! Obey his admonitions!

8 After this the whole scene suddenly vanished, and they saw Jesus standing alone.

9 As they were descending the hill Jesus solemnly charged them, not upon any account to publish to the world what they had seen, 'till after his resurrection from the grave.

10 These last words greatly puzzled them, and they debated among themselves, what he could mean by the resurrection from the grave.

11 The disciples then asked him, why the Jewish clergy asserted that Elias must make his public appearance, as the immediate predecessor of the Messiah.

12 He replied—Elias was originally designed to be the harbinger of the Messiah, to prepare mens minds for the reception of him — and the Messiah is, according to the prophecies, to suffer the greatest indignities, to be abused and vilified.

13 He told them — the predictions of the scripture concerning Elias were already verified—Elias had made his appearance, and they had treated him with the most wanton insolence and contempt.

§—14 WHEN he was come

[t] The word στιλβων is very expressive, denoting any thing that is remarkably brilliant and glistening. τω σωματι στιλβων υπερ λευοτητα. Plut. Æmil. p. 496.

to the reſt of his diſciples, he found them in the circle of a large multitude, and the Scribes engaged in a conference with them.

15 As ſoon as the crowd ſaw him advance towards them, they were aſtoniſhed at the ſuperiour luſtre that ſtill adhered to his perſon, and ran with eager impatience to ſalute and embrace him.

16 He then aſked the Scribes what ſubject they were ſo warmly agitating?

17 The reaſon of their debate, replied one of the multitude, is this—I brought to you my ſon who is dumb, and otherwiſe dreadfully afflicted.

18 For he is ſubject to terrible fits which ſeize and convulſe him—in which he lies for a conſiderable time foaming at the mouth, grinding his teeth, and covered with paleneſs, in a frightful manner—This horrible diſeaſe I entreated your diſciples to remove, but they could not.

19 Upon hearing this account, Jeſus with great emotion ſaid, O incredulous and perverſe age! how long ſhall I be a witneſs of your determined infidelity! How long ſhall I bear your incorrigible obſtinacy!—He then ordered the parent to bring his ſon to him:

20 He was no ſooner brought before Jeſus, but he was immediately ſeized with ſtrong convulſions, and dropped down, wallowing, and foaming at the mouth.

21 Jeſus aſked the father, how long his ſon had been afflicted in this ſhocking manner—he ſaid, from a child.

22 And by theſe fits, he added, he is often thrown into the fire, and often into the water, whereby his life hath been greatly endangered—but ſince you are able to expel this diſorder, have compaſſion upon this unhappy creature.

23 Jeſus replied—To ſuch a firm confidence as thou repoſeſt in me the very greateſt difficulties will yield.

24 The parent then cried out in a flood of tears—Pardon my weakneſs and imperfection—I believe you are able to effect this cure.

25 Jeſus ſeeing the multitude crowd together in a tumultuous manner, commanded, in an authoritative manner, the diſtemper to depart and quit him for ever.

26 He had no ſooner pronounced the words—tho' he was then ſo convulſed and lay ſo ſenſeleſs, that ſeveral who were

were preſent, ſaid he was *dead*—

27 but every ſymptom vaniſhed—and Jeſus taking him by the hand raiſed him from the ground in perfect health.

28 Jeſus, after this, going into an houſe, the diſciples aſked him the reaſon, why *they* could not miraculouſly cure this diſtemper.

29 He anſwered—Such an eminent degree of faith as is requiſite to expel ſuch an uncommonly horrible diſorder as the preſent, cannot be attained but by a long courſe of devout meditation and religious abſtinence.

§—30 LEAVING that place, they travelled through Galilee in a clandeſtine manner—he being unwilling that any ſhould know him.

31 Here he told them expreſsly, that the ſon of man would ſoon be delivered into the power of thoſe who thirſted for his blood, that he ſhould be publickly executed—but on the third day he would riſe from the grave.

32 But their prejudices prevented them from fully comprehending what he ſaid; at the ſame time that they were afraid to aſk him to be more particular.

33 Arriving at Capernaum, and entering into an houſe, he aſked them, what ſubject it was that intereſted them in ſuch a warm debate on the road?

34 This queſtion ſtruck them dumb—for on the road they had engaged in a ſanguine diſpute, which of them ſhould have the higheſt poſt in the kingdom their maſter was going to eſtabliſh.

35 He then ſat down, and calling the body of the twelve diſciples around him, he ſaid to them — The perſon, who ſhall ſecure the higheſt honours in my kingdom, ſhall be he, whoſe character is moſt diſtinguiſhed for humility and condeſcenſion.

36 He then placed a little child in the midſt of them, and fondly claſping it in his arms, ſaid to them——

37 Whoſoever conſiders this child as an emblem of that ſimplicity and innocence which the goſpel requires, clearly comprehends its true genius and deſign, and underſtands the great ends which my heavenly father ſent me into the world to promote.

§—38 JOHN ſaid to him—Divine inſtructor! we lately met with a man, who made uſe of your name and authority in effecting miraculous cures, and as he is not a member of our ſociety we ſeverely reproved him, and forbad him for the future to take ſuch

such unwarrantable freedoms.

39 By no means, replied Jesus, hinder his public usefulness—for he, who deigns to make use of my authority to work a miracle, will be the last person to traduce and misrepresent me.

40 For amidst the general infidelity of the present age, we have reason to esteem every one as a friend to us, who doth *not* oppose us.

41 For whosoever shall do you the least kind office, such as even giving you a cup of cold water, merely because you are my disciples, shall assuredly be recompensed with an adequate reward.

42 And whosoever shall seduce, and cause to apostatize, one of the most inconsiderable christians, had much better be condemned to have a millstone suspended about his neck, and be plunged into the profoundest abyss.

43 Should, therefore, any inveterate habit strongly solicit thee to abandon thy christian principles—determine to eradicate it, whatever difficulties it may occasion thee—it is infinitely more eligible to support the greatest miseries of this life, than to die unreformed, and to be thrown into inextinguishable fire:

44 Where the impenitent sinner will be destroyed [u] by the most dire and excruciating torments.

45 Whatever beloved vice would lead you to sacrifice your religion—resolve to exterminate it from the soul, with whatever reluctance and aversion this may be done—the pains of this life are nothing to the sufferings to which the unreformed shall be subjected, in inextinguishable fire:

46 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

47 Whatever lust shall powerfully instigate thee to renounce the sacred character of a christian—hesitate not to controul and subdue it, whatever bitter sorrows it may cause thee—what are the sorrows of this momentary life, to the anguish that those shall sustain, who will be finally precipitated into inextinguishable fire!

48 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

49 The principles of the

[u] *A worm that never dies* certainly means a worm that will *kill* the

gospel

goſpel were deſigned to prepare men for the divine acceptance, juſt as the victim is prepared by the ſalt for the ſervice of the altar.

50 Suffer not, therefore, theſe good and excellent principles to loſe their original force and vigour, but imbibe the ſalutary influence of them intoyour minds—and be careful to cultivate the greateſt harmony and concord among yourſelves.

## CHAP. X.

1 DEPARTING from that country, he travelled to the remoteſt part of Judea beyond the river Jordan, where great multitudes reſorted to him, whom he inſtructed as uſual.

2 Among others came ſome Phariſees, who, with an artful deſign to enſnare him, aſked him, If divorces were lawful.

3 He aſked them, what the law of Moſes enjoined upon this article.

4 Our great legiſlator, they replied, allowed a man to repudiate his wife, after a writing of divorce was formally drawn up and ſigned.

5 Jeſus ſaid to them —— Moſes enacted this law from a conſciouſneſs of the malignity of your tempers, and to prevent a train of dreadful evils, which your implacable ſeverity and moroſeneſs would otherwiſe have occaſioned.

6 But when mankind were *originally* created, God made only *one* of *each* ſex.

7 And the ſcripture ſaith —In order to form the conjugal union ſhall a man leave his parents, and be inſeparably conjoined to his wife:

8 And the bonds of this union ſhall be ſo ſtrict and intimate, as that they both ſhall be conſidered as only one ſole individual actuated by one ſole mind.

9 Let not man preſume, therefore, to diſſolve a connection, which the great God himſelf hath formed and ratified.

10 When he was alone in an houſe, the diſciples deſired him to be more explicit with regard to the ſubject he had juſt been diſcuſſing.

11 He ſaid to them —— Whoever repudiates his wife and marries another woman, is guilty of the crime of adultery.

12 And whatever woman divorces herſelf from her huſband and marries herſelf to another man, is in the ſight of God an adultreſs.

§—13 ABOUT this time ſome perſons brought their children to him, in order that he

he might lay his hands upon them and bleſs them——but the diſciples reproved them for this conduct, and denied them acceſs to him.

14 Jeſus, when he perceived it, was greatly offended with their behaviour, and ſaid to them—Permit little children to come to me, and deprive them not of the liberty of approaching me—for thoſe only, who are poſſeſſed of their harmleſs ſimplicity and inoffenſive innocence, are the genuine ſubjects of my kingdom.

15 I declare to you in the moſt ſolemn manner, that he who doth not receive the goſpel diſpenſation, with the temper and diſpoſition of little children, will never be eſteemed a true and worthy member of it.

16 He then folded them in his arms—laid his hands upon them---and bleſſed them.

§—17 As he was travelling in the public road towards Jeruſalem, a perſon of diſtinction [w] advanced up to him, and proſtrating himſelf at his feet ſaid—Good inſtructor! condeſcend to acquaint me, what courſe of practice I muſt purſue in order to attain future felicity.

18 Jeſus ſaid to him—— What induces you to call me *good*—that venerable title can eſſentially belong only to the ſupreme God.

19 You know the precepts, which God hath preſcribed as the rules of duty—for example, thou ſhalt not be guilty of adultery, of murder, of theft, of falſe accuſation, or of fraud—thou ſhalt honour thy father and thy mother.

20 He replied——I have, Sir, from my childhood, conſcientiouſly made theſe important commands the conſtant rules of my moral conduct.

21 Jeſus receiving this anſwer, looked upon him with complacency and love, and ſaid——In one thing you are ſtill defective—if you are deſirous to attain the higheſt pitch of the moſt conſummate excellence and virtue, go home, ſell all thy poſſeſſions, diſpenſe the money ariſing from the ſale among the poor, and become my faithful and inſeparable companion, chearfully ſubmitting to the ſorrows and ſufferings of this life — by this illuſtrious conduct you will ſecure a moſt tranſcendent and diſtinguiſhed degree of celeſtial bleſſedneſs.

[w] See the various lections.

22 No ſooner had Jeſus pronounced theſe words, but his countenance was overſpread with gloom — and he turned from him in a flood of grief and melancholy: for he had an immenſe fortune.

23 Jeſus looking round upon his diſciples, ſaid to them—How difficult a thing is it for thoſe who are poſſeſſed of opulent fortunes to enter into the kingdom of the Meſſiah!

24 Theſe expreſſions greatly alarmed and diſtreſſed the diſciples [x] — Jeſus reſuming his diſcourſe, ſaid—My dear companions! how extremely difficult is it for thoſe, who are inflated with their ſuperiour wealth, and make it their great confidence and idol, to enter into the goſpel kingdom!

25 It is as impoſſible for a rich man to enter into the kingdom of God, as it is for a cable to be forced through the eye of a needle.

26 So ſtrange an aſſertion again threw them into the moſt painful and extreme aſtoniſhment—and in the laſt amazement, they ſaid one to another——How can any rich man then ever obtain eternal ſalvation!

27 Jeſus looking upon them with an eye of pity and compaſſion for their anxiety, ſaid —Humanly ſpeaking this is morally impoſſible — but by God's all-powerful aſſiſtance, the very greateſt impediments that riches lay in mens road to Chriſtianity, may be ſurmounted.

28 Upon this, Peter ſaid—We thy diſciples have relinquiſhed our all, and become thy faithful and inſeparable companions.

29 Jeſus ſaid to him—— There is no one, who out of a ſincere attachment to me and to the goſpel hath either left his home, his brothers, his ſiſters, his father, his mother, his wife, his children, his eſtate:

30 but who ſhall, even in the midſt of the ſevereſt perſecutions to which he ſhall be expoſed in this life, enjoy that ſerene ſatisfaction and pure tranſporting felicity in his own mind, as ſhall infinitely compenſate for all the loſſes he may ſuſtain — and who ſhall, in a future ſtate, be raiſed to eminent and diſtinguiſhed happineſs.

31 For many to whom the goſpel is *firſt* offered, will be the *laſt* to embrace it—and

[x] They thought that if the *rich* did not eſpouſe his cauſe, he would have no *kingdom* at all.

thoſe to whom it will be *laſt* propoſed, ſhall be the *firſt* in admitting its evidence.

§—32 As Jeſus was now advancing at their head, in the road that directly led to Jeruſalem, the proſpect of the calamities they might probably very ſoon be expoſed to, threw them into a dreadful dejection and melancholy — Jeſus then again repeated to his twelve diſciples the ſeries of miſeries in which he was about to be involved:

33 We are now going, ſaid he, to Jeruſalem, where the ſon of man will in a treacherous manner be delivered to the high prieſts and Scribes, who, after they have ſentenced him to ſuffer capital puniſhment, will conſign him over to the Roman ſoldiers,

34 who will treat him with every wanton indignity—ſpit upon him—mangle his body with ſcourges—and publickly execute him — But on the third day he ſhall riſe from his grave.

§ — 35 THE two ſons of Zebedee, James and John, then approached him in a ſupplicant manner, begging he would deign to beſtow a favour they were going to ſolicit.

36 He aſked them, what it was they were ſo deſirous to obtain of him.

37 They ſaid to him—— Pleaſe to advance us two to the firſt honours in that grand and magnificent kingdom, which you are ſpeedily to erect.

38 Jeſus ſaid to them — You know not what you are requeſting — Can you drink that bitter cup which I am ſoon to drink, and ſuſtain thoſe dreadful ſufferings which I ſhall ſhortly undergo?

39 We are able to do this, they replied — Jeſus ſaid — You will in this life, indeed, like your maſter, be immerſed in ſorrow and perſecution:

40 but the moſt elevated poſts in my kingdom are not in my diſpoſal — they will be confered by my FATHER on thoſe, whom ſuperiour virtue entitles to ſuch illuſtrious honours.

41 When the other ten heard the petition, which theſe two had prefered to Jeſus, they conceived very violent reſentment againſt them for their baſe clandeſtine endeavours to ſupplant them.

42 Jeſus then, calling the body of his diſciples together, ſaid to them — The princes and ſovereigns among the *Heathens*, you know, rule their ſubjects in an abſolute

and

and arbitrary manner — and, among theſe nations, thoſe are moſt revered, whoſe ambition hath ſecured them the greateſt extent of deſpotic power.

43 But it ſhall not be thus among *you*—for he that is ambitious of the higheſt honours in my kingdom, ſhall obtain them only by ſuperiour and more diſtinguiſhed degrees of meekneſs and condeſcenſion.

44 And he, who is deſirous to be the greateſt in preferment, ſhall be the greateſt in humility.

45 For the ſon of man did not aſſume human nature to eſtabliſh a ſplendid court to miniſter to him all the ſoft pleaſures of earthly luxury and gratification—but to demean himſelf to the humbleſt offices, in order to benefit the human race—and to ſurrender up his life to ſerve their beſt intereſts.

§—46 As he was going out of Jericho, accompanied by his diſciples and a numerous multitude, it happened that the blind ſon of Timæus was ſitting and begging on the ſide of the road, along which he paſſed.

47 As ſoon as he heard that Jeſus of Nazareth was coming, he began to cry out with great vehemence—O Jeſus, ſon of David! pity my condition!

48 Several, diſturbed with his clamours, reproved him, and commanded him to be ſilent—but theſe rebukes only ſerved to increaſe his vociferation—he ſtill repeating—ſon of David pity me!

49 Jeſus then ſtopped and ordered him to be called—they went and told the blind man, ſaying to him—riſe, be confident of ſucceſs, for he commands you to come to him.

50 He inſtantly ſtarted up—threw off his upper garment—and haſted to Jeſus.

51 He aſked him what favour he ſolicited with ſuch vehemence——The blind man anſwered——O Sir, to be reſtored to my ſight!

52 Jeſus ſaid to him—Thy confidence in my power hath effected thy cure—He immediately ſaw every thing diſtinctly, and joined the crowd that followed Jeſus.

## CHAP. XI.

1 WHEN they were now advanced within a very little diſtance from the capital, over againſt Bethphagè and Bethany ſituated at the foot of mount Olives, he called two of his diſciples,

2 and ſaid to them——Go into the village that is oppoſite

site us, and just as you enter it you will see a young ass tied——loose it and bring it to me.

3 And if any should ask you by whose order you take it away, tell him that your master hath occasion for it, and he will dismiss you without any further molestation.

4 They went, therefore, and found a young ass at the entrance of the village tied to a door—which they immediately loosed.

5 Some people, who were standing there, seeing two strangers act in this manner, said to them—what business have you to take away the colt?

6 Upon their making the reply which Jesus had ordered them to make, they were suffered to depart with it undisturbed.

7 Having brought the colt to Jesus, and laid their upper garments upon it, he mounted.

8 Upon which, great numbers spread the public road with their upper garments [y], while others were employed in cutting verdant branches from the adjoining trees, and scattering them along the way.

9 And the vast crowds that advanced before him, and those that composed his train, pierced the air with their joyful acclamations, shouting, Hosannah!—Blessed is he who comes invested with the power of the great God!

10 For ever glorious be the kingdom which is going to be erected under the auspices of our great progenitor David! May all the heavenly powers for ever crown it with prosperity and success!

11 Entering in this triumphant manner into the city, he went directly to the temple——where after having taken an accurate survey of every thing, he went back in the evening with his disciples to Bethany.

12 On his return from Bethany to the city the next morning, he felt keen sensations of hunger.

13 And descrying at some distance from the road a fig tree, covered with thick verdant leaves, he walked up to it, in hopes of finding fruit,

[y] This affectionate respect and reverence was paid to Cato. "When Cato's expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, ὑποτιθέντων τὰ ἱμάτια τοῖς ποσὶν ἡ βαδίζοι, καὶ καταφιλούντων τὰς χεῖρας· ἃ τῶν αὐτοκρατόρων ὀλίγοις μόλις ἔτοιμον οἱ τότε Ρωμαῖοι. Plutarch Cato Jun. 1402. Steph.

as the time for gathering figs was not yet come—but he found nothing but a fair and flouriſhing foliage.

14 Upon this diſappointment Jeſus ſaid to the fig tree, in the audience of his diſciples — Mayeſt thou never bear more!

15 Arriving at the city, Jeſus entered into the temple, and ejected out of it all thoſe whom he found buying and ſelling within its ſacred precincts——he overturned the tables of thoſe bankers who gave to ſtrangers Jewiſh coin in exchange for foreign, and threw down the ſtalls of thoſe who ſold doves for the ſacrifices.

16 Nor would he ſuffer any perſon to carry a veſſel through the courts of the temple.

17 For doth not, ſaid he, the ſcripture expreſsly ſay, that my houſe ſhall be ſolely appropriated as a place of religious worſhip for the devout of all nations?—but ye have converted it into a common receptacle for thieves and cheats.

18 The high prieſts and Scribes, hearing of the authoritative manner in which he acted, held a conſultation, in which it was unanimouſly reſolved that he ſhould be put to death—but they were afraid to execute their ſanguinary purpoſes, as he was ſo univerſally careſſed and adored by the populace for the ſublimity of his doctrines.

§—19 In the evening he retired out of the city.

20 And the next morning as the diſciples were paſſing by the fig tree, they perceived that it was entirely faded and withered.

21 Upon which Peter inſtantly recollecting the late action of Jeſus, ſaid to him—See, Sir, the fig tree which thou curſedſt, how totally it is dried and blaſted!

22 Jeſus ſaid to them—— Repoſe an entire and unreſerved confidence in the power of God.

23 For I ſolemnly aſſure you, that if any of you ſhould command that mountain to deſcend from its baſe and roll into the ocean, if at the ſame time you did not heſitate concerning the extent of the divine power, but were firmly perſuaded that it would be accompliſhed—his mandate ſhould be obeyed.

24 And whatever favour you ſolicit at the throne of mercy, requiſite to promote the ſucceſs of the goſpel, firmly believe that you ſhall obtain it, and ſhall you not be repulſed.

25 But remember, when you addreſs the ſupreme Being,

ing, to eraſe from your breaſt all reſentments againſt your fellow-creatures, and generouſly to forgive them; in order that your heavenly father may extend his forgiveneſs to you.

26 For if you do not enter upon your ſolemn devotions with a diſpoſition to forgive thoſe who have offended you, God will not forgive the crimes and offences, which you have committed againſt him.

§—27 WHEN he came the ſecond time to Jeruſalem, as he was walking in the temple the high prieſts, the Scribes, and the magiſtrates came up to him in a body,

28 and ſaid——Inform us what authority thou haſt to act in this public manner, and from whom thou deriveſt thine authority?

29 Jeſus ſaid to them——Let me firſt propoſe to you a queſtion, which if you reſolve, I will not fail to acquaint you by what authority I act.

30 Was the baptiſm of John of divine appointment—or merely an human contrivance?

31 Having agitated this for ſome time, they ſaid one to another——if we tell him that John acted by a divine commiſſion, he will directly reply—why did not you then acknowledge his prophetic character?

32 But ſhould we ſay, that John's miniſtry was a mere human contrivance—we expoſe ourſelves to the outrage of the populace, who univerſally eſteem John as a moſt illuſtrious prophet.

33 They told Jeſus, therefore, that they really did not know whether John had a divine commiſſion or no—He replied, I will alſo decline giving you any ſatisfaction concerning that authority by which I act.

## CHAP. XII.

1 HE then recited to them the following fable—A GENTLEMAN planted a vineyard, and ſurrounded it with a ſtrong fence—he alſo furniſhed it with an apparatus for preparing the juice, and erected a caſtle for its defence———and as ſoon as he had employed a number of huſbandmen to dreſs it, he ſet out on his travels into a foreign country.

2 At the time of vintage he ſent over one of his ſervants to receive from the huſbandmen the produce of his vineyard.

3 But he had no ſooner delivered his maſter's orders, than

than they fell upon him, beat him in an unmerciful manner, and ſent him away empty.

4 He ſent another ſervant, whom they received with a volley of ſtones diſcharged at his head, which cut and mangled him in a dangerous manner—and in this dreadful condition they turned him out of the vineyard.

5 A third whom he afterwards ſent, they murdered—and a great many others whom he continued to ſend, they either cruelly beat or aſſaſſinated.

6 This gentleman having a ſon, the object of all his fondeſt affections, determined, laſt of all to ſend him, ſaying—Surely they will not dare to offer any indignities to my ſon!

7 But theſe miſcreants no ſooner perceived him, but they cried out in ecſtacy — This is the heir! come let us inſtantly murder him, and ſeize upon his eſtate!

8 That moment they all ruſhed upon him—murdered him—and threw his mangled body over the fence.

9 Now what puniſhment will the proprietor of the vineyard inflict upon theſe wretches? — they replied — Moſt certainly he will put them to death by the moſt excruciating torments, and employ others to cultivate his vineyard.

10 Do not you remember, ſaid Jeſus, the following paſſage of ſacred ſcripture— The ſtone, which the builders rejected, is become the grand corner ſtone, to unite and conſolidate the two ſides of the edifice.

11 An event brought about by divine appointment, and worthy to excite our higheſt aſtoniſhment.

§—12 THEY ſoon found that he had intended this fable to be applicable to themſelves ——which incenſed them to that degree that they immediately left him, and deliberated how they might apprehend him—but they dreaded the fury of the populace.

13 In conſequence of their determined reſolution, they employed ſome of the Phariſees and Herodians to go and enſnare him in a conference.

14 Theſe perſons came to him and addreſſed him in the following manner — Illuſtrious teacher! we are perſuaded that thou haſt a conſcientious regard for truth, and that it is not in the power of man to compel thee to betray it; for thou deliverеſt divine inſtruction with a ſincere probity and undaunted freedom of mind, without

any ſervile regard to the terrours or applauſes of the world—declare to us, therefore, your ſentiments, whether it is lawful for the *Jews* to pay tribute to the *Roman* emperour?

15 He, conſcious of their deep diſſimulation, ſaid to them——Why do you thus artfully endeavour to draw me into a ſnare?—Let me ſee a denarius.

16 They brought him one —He ſaid—Whoſe head and legend is this?—They anſwered, Cæſar's.

17 He then ſaid to them —Pay to the Roman emperour what he juſtly claims, and to God the duties he requires—They went away aſtoniſhed at an anſwer ſo wiſe and cautious.

§—18 AFTER this the Sadducees, who deny a future ſtate, came and propoſed to him the following queſtion.

19 Our great legiſlator appointed, that when an elder brother dies without children, his younger brother ſhall marry his widow, in order to perpetuate the name of the deceaſed.

20 Now there was amongſt us a remarkable and well known caſe—There were ſeven brothers—the eldeſt of whom married and died childleſs.

21 The ſecond and third alſo married, but left no children.

22 In ſhort, ſhe married in ſucceſſion all the ſeven brothers, and ſurvived them.

23 We ſhould be glad, therefore, you would inform us, which of theſe ſeven brothers ſhall have her to wife in a future ſtate.

24 Jeſus ſaid to them—You are in this point guilty of a moſt egregious and fatal miſtake, ariſing from your ignorance of the ſcriptures, and of the extent of the divine power.

25 For in a future ſtate the human race will no longer be propagated—for men will be there endowed with immortality like the angels.

26 And with regard to a future exiſtence—have you never attended to the meaning of thoſe words, which Moſes heard God ſolemnly pronounce out of the buſh—"I am the God of Abraham, the God of Iſaac, the God of Jacob."

27 A ſufficient demonſtration of a future ſtate—ſince God is not the governour of dead inſenſible matter, but of conſcious intelligence—You are, therefore, guilty of a moſt dreadful and pernicious errour.

§—28 ONE of the Jewiſh clergy

clergy who was preſent at this conference, being greatly pleaſed with the juſtneſs and ſolidity of this reply, advanced up to him, and aſked him, Which was the moſt important of all the divine commands?

29 Jeſus anſwered — The primary and moſt capital precepts are *two* — the *firſt* is — that we acknowledge one ſupreme God,

30 and ſerve him with the moſt genuine ſincerity, and the pureſt and ſublimeſt affection:

31 and the *ſecond*—that we ſhould love our neighbour as ourſelves—There is no other precept ſuperior to theſe *two* in excellence and importance.

32 The clergyman ſaid to him — You have given, Sir, the only true and proper anſwer to my queſtion—for indeed there is only one ſupreme God;

33 and to love this excellent and amiable Being with a pure, generous, and conſtant affection, and to expreſs in all our actions the greateſt benevolence to all our fellowmen, is of more intrinſic importance, and a ſervice more acceptable to the Deity than all the pompous offerings and expenſive ſacrifices in the world.

34 Jeſus, charmed with this ſenſible and intelligent anſwer, viewed him with looks of affection and love, and ſaid — The diſpoſitions you diſcover would in no long time make you a convert to the goſpel—From this time all deſiſted from propoſing any more queſtions to him.

§—35 As Jeſus was teaching the people in the temple, he ſaid — What foundation have the Jewiſh clergy for aſſerting that the Meſſiah muſt be the ſon of David.

36 Since David himſelf, when under the divine afflatus, expreſsly ſaith — "The ſupreme Jehovah ſaid to my Lord, Sit thou at my right hand 'till I have totally ſubjected all my foes."

37 You ſee David himſelf calls the Meſſiah his Lord—in what ſenſe, therefore, is he his ſon — An immenſe multitude being here collected gave a pleaſed attention to his diſcourſes.

§ — 38 AMONG other inſtructions he gave them the following admonition — Be ever cautious of being duped and deceived by the hypocriſy of the Scribes—who affect to walk in their long gowns with ſuch demure ſolemnity, and who are intoxicated by the ſervile reverence that is paid them by the ſuperſtitious crowds.

39 Who ſtrive to gratify their pride by getting the beſt ſeats in places of public worſhip, and the moſt honourable places at all public entertainments,

40 Who with unfeeling cruelty deprive the widow and orphan of their juſt property — and yet cover this mercileſs oppreſſion and wickedneſs with a maſk of ſuperiour ſanctity and extraordinary devotion —— Upon theſe hypocrites God will inflict the moſt dreadful puniſhments.

§ — 41 JESUS after this ſitting over-againſt the Treaſury, obſerved how the people came and put in their charitable contributions to pious uſes — many opulent perſons gave very conſiderable ſums.

42 Among others, he ſaw a poor widow come and put in two ſmall pieces of money, both amounting in value only to a farthing.

43 Obſerving this, he called his diſciples and ſaid — I aſſure you, that poor woman hath done a greater act of charity than all who have hitherto contributed.

44 For all the others have given but a very inconſiderable proportion out of their large fortunes — but this indigent charitable creature hath chearfully thrown in all that ſhe had in the world.

## CHAP. XIII.

1 AS he was going out of the temple, one of his diſciples ſaid to him — See, Sir, what a magnificent pile this is! and what immenſe ſtones there are in it!

2 Jeſus ſaid to him — Do you admire this vaſt and ſuperb ſtructure? — It ſhall be ſo totally demoliſhed, that there ſhall not be left one ſtone ſtanding upon another!

3 Alarmed at theſe words, Peter, James, John, and Andrew came to him privately, as he was ſitting on the mount of Olives, which was directly oppoſite the temple,

4 and aſked him, when all theſe dreadful calamities would happen, and from what circumſtances they might prognoſticate their approach.

5 Jeſus ſaid to them — Take heed of being ſeduced by any man into fatal errours.

6 For many impoſtors will publickly appear and aſſume my character, ſolemnly declaring themſelves the Meſſiah — and will deceive great numbers.

7 And when you hear of dreadful battles and bloody wars, let not theſe reports ſtrike

ſtrike you with terrour — for mankind will be harraſſed with theſe horrid evils before the deſtruction of this city and temple enſue.

8 For one country will commence hoſtilities againſt another — one kingdom invade and depopulate another — and many regions will be ſhaken by earthquakes, or infeſted by famine and the other devaſtations of war — Theſe evils are but the forerunners of the great deſtruction.

9 But amidſt theſe public troubles be careful to maintain your integrity—for they will drag you before their courts of judicature — You will be cruelly ſcourged in their public aſſemblies—and for your unſhaken attachment to my religion, you will be brought before heathen governours and princes—where you will have an opportunity of vindicating your principles and profeſſion.

10 But before the diſſolution of the Jewiſh government happen, the goſpel will be propagated into all nations.

11 When they hail you, however, before their tribunals, be not diſtreſſed with anxious thoughts concerning what apology you ſhall offer — but ſpeak with undaunted freedom in the criſis of your danger whatever ſhall then be ſuggeſted to you—for the defence you will then be able to make will not be the effort of human wiſdom, but the dictates of the holy ſpirit.

12 Such an implacable enmity will be conceived againſt your profeſſion, that even a father will deliver up to death his own ſon — one brother murder another—and children imbrue their hands in their parents' blood.

13 And on account of your principles you will be held in almoſt univerſal deteſtation and abhorrence—But he who ſurvives theſe perſecutions, and is living when theſe calamities ſhall involve the land of Judea, ſhall be reſcued from the general deſtruction.

14 With regard to the ſigns that ſhall precede this great event, remember that when you ſee thoſe idolatrous armies, mentioned in Daniel's prophecy (which every reader ought attentively to conſider) which have ſpread ſuch havock and deſolation in the univerſe [a], fixing their ſtandards

[a] What dreadful *havock and deſolation* the Romans made among mankind is ſufficiently apparent from this paſſage in *Polybius*. "When the Romans took cities by ſtorm, they not only put all the men to the ſword,

dards round the holy city — then let all the Christians who are in Judea, hasten to the mountains.

15 He, who happens then to be on the house top, let him not stay to go into his house or take any thing out of it, but descend, with the utmost precipitation, down the stairs on the outside.

16 He who is then working in the fields, let him not go back to fetch his cloaths [b].

17 Beyond expression miserable will be the condition of those, whose flight will then be impeded or prevented by advanced pregnancy, or the incumbrance of suckling infants.

18 Fervently beg of God that this your hasty retreat may not happen during the rigour and inclemency of the winter.

19 For the calamities and miseries of that time will be more dreadful and horrible than any that have ever occurred since the creation of the world, or will ever happen again to its final dissolution.

20 And should the providence of God permit this havock to be of any considerable duration, the whole Jewish nation would be totally extinct — but, for the sake of the pious and sincere, God hath shortened the period of this terrible devastation.

21 In these distressing times if any one shall tell you—— The Messiah is now in such a place—give him not the least credit.

22 For great numbers will then assume the character of the Messiah, and of inspired prophets, and will exhibit such surprising feats and prodigies, as to impose even upon christians themselves.

23 Be cautious, therefore, of being seduced by them — Consider all the admonitions, that I have now so minutely given you.

24 After the city and land of Judea are overwhelmed in this destruction, the sun shall be shrouded in midnight darkness — the moon shall be one great blank in the firmament.

25 The stars shall drop from their spheres, and all the heavenly powers be shook and disturbed by the most violent concussions.

but even cut the dogs in pieces, and hewed off the limbs of every other living creature they found there." Polyb. p. 820. Edit. Gronov. How much is the world indebted to Christianity for humanizing the dispositions of mankind!

[b] Nudus ara, sere nudus—Georg. i. 298.

26 Then

26 Then ſhall the Meſſiah be ſeen riding on the clouds arrayed in matchleſs glory, and triumphing in the moſt magnificent pomp:

27 who will diſpatch his miniſters to make converts and form ſocieties of chriſtians in every region and clime under heaven.

28 The fig tree reads you a leſſon of uſeful inſtruction with regard to this great event——When it puts forth tender ſhoots and opening leaves, you with riſing pleaſure conclude the approach of ſummer.

29 In like manner do ye, when you obſerve the ſeveral phænomena, which I have ſo diſtinctly enumerated, infer that the great deſtruction is at hand.

30 Let me aſſure you that the preſent race of men ſhall not be deceaſed, before all theſe my predictions are fully accompliſhed.

31 Sooner ſhall heaven and earth be annihilated, than my words not be verified.

32 But on what day, or in what particular ſeaſon of the year, the city and nation ſhall be immerſed in this deluge of deſtruction, is unknown to the angels, to the ſon [a], to every being in the univerſe, except the one ſupreme Father of all.

33 Be ever cautious, vigilant, and fervent in your devotions to God——for you know not when this dire irruption ſhall happen.

34 For as a gentleman about to viſit a foreign country, preſcribes at his departure to his faithful ſervants their reſpective employments—enjoins upon them prudence and diligence—and orders his domeſtics to live in continual expectation of his return;

35 This ſame unremitting watchfulneſs I inculcate upon you — for you know not in what particular hour of the night the maſter of the houſe may ſurpriſe you.

36 Be cautious, therefore, leſt at the ſudden advent of your Lord you be found ſunk in ſupine negligence and repoſe.

37 The advice, therefore, which I would have you and all Chriſtians principally to regard on this occaſion, is — be vigilant.

[a] Ημαν αμφοτεροισιν ομον γενος, ηδ' ια πατρη,
Αλλα Ζευς προτερος γεγονει, και πλειονα ηδη. Iliad N. 354, 355.

CHAP.

## CHAP. XIV.

1 IT was now only two days to the paſſover, which were employed by the high prieſts and Scribes in anxious deliberations by what artifice they might get him into their power, and put him to death.

2 They reſolved, however, not to execute their deſigns in the approaching feſtival, for fear the populace ſhould riſe and reſcue him.

3 Some time before this, as he was at Bethany, ſitting at table in the houſe of one Simon, whom he had cured of leproſy — a woman came up to him, having in her hand an alabaſter box [b] full of perfume of an immenſe value, which ſhe ſhook [c], and poured upon his head.

4 The conduct of this woman excited the indignation of ſeveral who were preſent, who ſaid one to another—— What end can ſuch extravagance anſwer!

5 This box of perfume, inſtead of being thus prodigally waſted, might have been ſold for above three hundred denarii, and have relieved many poor diſtreſſed families —— They ſeverely reproved her, therefore, for her indiſcretion.

6 But Jeſus ſaid to them— Diſmiſs her unmoleſted—why are your reſentments ſo violent againſt her? — ſhe hath performed a pious and affectionate office towards me.

7 For you will always have among you objects of compaſſion, whom you may charitably relieve whenever you are diſpoſed—but my ſtay among you will be but of very ſhort continuance.

8 She hath benevolently ſhowed me all the reſpect it was in her power to demonſtrate—for this expence that ſhe hath now laviſhed upon me I regard as funeral honours paid to me.

9 Be aſſured that in all the countries of the univerſe where the goſpel ſhall be propagated, this beneficent action that ſhe hath done to me, ſhall be recounted to her everlaſting honour.

10 After this Judas Iſcariot, one of the twelve apoſtles, ſecretly went to the high prieſts, who were then deliberating in what manner they might apprehend him,

[b] —Συριω δε μυρον χρυσει αλαβαστρα. Theoc. Eid. 15. 114.

[c] Συντριβω ſignifies to *ſhake, mix, confound.* "They thought at the very firſt onſet of the cavalry the enemies would be *thrown into confuſion,* συντριψεσθαι. Plutarch Cæſar. 133. *Edit. Gr. Stephan.*

and he offered to deliver him into their hands.

11 At this propoſal they were tranſported with the moſt extravagant joy, and offered him a ſum of money, if he would execute his deſign — From that moment he ſtudied a favourable opportunity of ſurrendering him into their power.

§—12 ON the firſt day of unleavened bread, the diſciples came to Jeſus and aſked him, where he would have them make preparations for killing and eating the paſchal lamb.

13 Upon this he ſelected two from among them, and ſaid to them — Go into the city, and you will meet a man in the ſtreet carrying a pitcher of water—follow him.

14 And into whatever houſe he enters, go in with him and tell the perſon, that your maſter deſires he would accommodate him with a room, in which to eat the paſchal lamb with his diſciples.

15 And he will immediately conduct you into a large apartment ſpread with a carpet and furniſhed with every convenience—here make the neceſſary preparations.

16 Receiving this order the two diſciples went into the city, and found every circumſtance exactly correſpond to what Jeſus had told them — they therefore made every thing ready againſt his coming.

17 In the evening he entered the room with the reſt of his diſciples.

18 But whilſt they were ſitting at table Jeſus ſaid to them—I moſt certainly know that one of you who are now eating with me, hath formed a treacherous reſolution to deliver me into the hands of my enemies, and will execute his deſigns.

19 So unexpected a declaration threw them into extreme ſorrow and dejection, and they began with the greateſt ſolicitude, one after another, to aſk him, if he thought *he* was capable of ſuch horrid wickedneſs.

20 He replied — It is the perſon, who is now helping himſelf out of the diſh.

21 The ſon of man indeed will make that exit which the antient prophets predicted — but woe to that wretch, who is perfidiouſly acceſſary to his death! Thrice happy would it be for that wretch, had he never been born!

§ — 22 WHILE they were at ſupper Jeſus took bread, and after devoutly bleſſing God, he broke it, and diſtributed it amongſt them, ſaying — Take and eat of this bread

bread — this figuratively repreſents my body.

23 After this he took the cup, and after ſolemnly offering up his gratitude to God, he gave it to them, and they all drank of it.

24 He then ſaid to them —This repreſents my blood, by the effuſion of which the new covenant will be ratified, and the beſt intereſts of mankind be ſubſerved.

25 I ſolemnly aſſure you that I ſhall not taſte any more wine till the time of the erection of the Meſſiah's kingdom [d].

26 After they had ſung the paſchal hymn, they left the city, and retired to the mount of Olives.

27 Here Jeſus ſaid to them —You will all this very night appear aſhamed of my cauſe and abandon me —— ſo that your behaviour will be exactly ſimilar to what is deſcribed in the following paſſage of the prophet — "I will ſmite the ſhepherd, and the flock ſhall be immediately diſperſed."

28 But after my reſurrection from the grave I will advance directly into Galilee, and there again converſe with you.

29 Peter inſtantly replied with warmth—Tho' the whole body of thy companions deſert thee, yet I am deliberately determined to adhere to thee.

30 Jeſus ſaid to him — I aſſuredly tell thee, that this very night, before the cock hath crowed twice, thou wilt utter the moſt ſolemn aſſeverations, that thou never hadſt any the leaſt connections with me.

31 Peter upon this repeated with great vehemence his fixed determinations never to relinquiſh him, and ſaid — I will never abjure thy cauſe, tho' I am thereby expoſed to the moſt dreadful and excruciating death—All the reſt of the diſciples made the ſame peremptory aſſertions.

§ — 32 AFTER this coming to a place called Gethſemanè, he ſaid to his diſciples —Stay here, while I advance a little farther and pray.

33 He then took with him, Peter, James and John—who ſoon perceived him to ſink into the moſt dire diſtreſs and horrour.

34 He ſaid to them—I feel my whole ſoul overwhelmed in an agony of ſorrow——my heart is pierced and penetrated with an exceſs of anguiſh, which almoſt ſinks me into

[d] Referring to his *reſurrection*——at which his kingdom properly was erected.

death

death —— Do ſtay here and watch.

35 He then advanced a little way from them, and proſtrated himſelf upon the ground, and earneſtly begged of God, that the impending miſeries might be removed.

36 The words he fervently uttered were theſe—— O my Father! thy power is equal to the execution of every thing —Suffer me not to be involved in theſe horrid ſufferings — But I check myſelf, and with compoſure reſign myſelf entirely to thy will.

37 After pronouncing theſe words he returned to his diſciples, and found them aſleep — he waked Peter and ſaid —Simon, why doſt thou ſuffer thyſelf to be thus overcome with ſleep — art thou not able to ſit up with me one hour?

38 Awake and earneſtly implore God, that he would not ſuffer you to be ſeduced into ſin —— But indeed your diſpoſitions are benevolent and ſincere, but animal nature weak and languid.

39 After this he again left them, and fervently repeated the ſame prayer.

40 On his return to them a ſecond time, he again found them ſunk in deep repoſe — for they were oppreſſed with fatigue, and were ſo overcome with ſleep that they were at a loſs what to reply.

41 Retiring from them and praying, he came back to them a third time and ſaid—You may continue your ſlumbers, and indulge an uninterrupted repoſe — for my conflict is over—the moment in which I am to be ſeized is come — I am inſtantly to be delivered into the hands of thoſe who have long thirſted for my blood.

42 Riſe and let us go — the traitor is at hand.

43 He had not pronounced all theſe words before Judas appeared, attended with a large body of ruffians, armed with ſwords and clubs, whom the high prieſts, ſcribes, and magiſtrates had hired for this purpoſe.

44 The ſignal, which was mutually agreed on was this — The perſon, ſaid Judas to them, whom I ſhall ſalute, is the man — The moment you ſee me do this, ſeize and ſecure him.

45 Accordingly he advanced up to him, and in the moſt reſpectful manner accoſted and ſaluted him.

46 Upon which the rabble inſtantly ruſhed upon him and apprehended him.

47 One of Jeſus' companions, ſeeing this violence, drew his ſword —— aimed a blow

blow at the head of a slave belonging to the high priest —and cut off his ear.

48 Jesus said to those who seized him — What induced you to trapan me, like some notorious robber, in this clandestine and outrageous manner?

49 When I was every day instructing the people in the temple, you made no attempts upon my person — But the scripture predictions concerning me must receive their accomplishment.

50 As soon as the disciples saw their master in the power of the rabble, they all fled with the utmost precipitation.

51 Among the companions of Jesus was a young person, who was arrayed only in a loose linen vest:

52 He being seized by the officers left his garment in their hands, and made his escape.

§—53 THOSE who apprehended Jesus, immediately carried him to the house of the high priest, where all the principal clergy and magistrates were convened.

54 Peter followed the crowd at a distance, and entered with them into the hall of the high priest, where he mingled with the servants, and sat down at the fire.

55 When Jesus stood before this assembly, they all studied to suborn persons to give in such evidence as might render him obnoxious to capital punishment—but at first they were not able to procure such.

56 For tho' there were many persons, who alledged against him crimes that were notoriously false and unjust—yet what they specified appeared too trifling and frivolous [c] to condemn him to death.

57 After this certain persons stood up, who maliciously misrepresenting some expressions which he had formerly used, said,

58—We solemnly declare, that we once heard him utter these assertions—I will totally demolish this temple, which hath been constructed with such infinite labour — and in three days time, unassisted by any one, I will rear it up in all its former splendour and magnificence.

59 But neither did they deem this a sufficient pretence for pronouncing the sentence of death upon him.

60 The high priests then

[c] Ισαν. *literally*, were not an *adequate* pretence to give sentence of death against him—did not come up to the point, as we say.

stood

ſtood up in the midſt of the aſſembly, and ſaid to Jeſus—Have you no apology to offer?—why do not you vindicate yourſelf from the heavy charges, that are now brought againſt you?

61 But Jeſus knowing their determined reſolutions to ſhed his blood, kept a profound ſilence — The high prieſt, a ſecond time, ſolemnly interrogated him and ſaid — Art thou the Meſſiah, the ſon of the ever bleſſed God?

62 Jeſus ſaid — he was — and added — you ſhall in no long time behold an illuſtrious proof that I am—for you ſhall ſee me inveſted with matchleſs power, advanced to the higheſt dignity and glory, and riding in triumphant majeſty on the clouds of heaven[f].

63 The high prieſt upon hearing this ſprung from his ſeat—rent his veſt—and ſaid to the aſſembly — What occaſion have we for farther evidence?

64 You have heard the blaſphemies he hath uttered —What are your ſentiments? —The whole aſſembly declared with one unanimous voice, that he ought to die.

65 The ſentence was no ſooner paſſed, but the rabble began to treat him with the greateſt indignities—they ſpit in his face—hoodwinked him — the high prieſts ſervants ſtruck him with their fiſts, and ſaid—Great prophet! declare the perſon's name, who ſtruck you laſt.

§ — 66 WHILE Peter was in the hall impatiently waiting for the event, one of the maid ſervants came up to him,

67 and after looking earneſtly at him, as he was warming himſelf at the fire, ſaid—Was not you one of the conſtant companions of Jeſus of Nazareth?

68 He declared in the moſt ſolemn manner, that he never was, and that he did not know what ſhe meant — Going after this into the court, the cock crew.

69 Here another ſervant maid ſeeing him, ſaid to thoſe who ſtood by—That man was one of Jeſus' diſciples.

70 He again peremptorily denied, that he ever was — upon which the people preſent gathering round him ſaid — Undoubtedly thou art — for thy dialect demonſtrates thee to be a Galilean.

71 He then began to bind himſelf with the moſt horrid imprecations and curſes, that

[f] He refers to the deſtruction of Jeruſalem by the Romans.

he

he never had any connections with that man, and ſwore that he did not perſonally know him.

72 The cock crowed again ——which inſtantly brought to his remembrance what Jeſus had ſaid a few hours before —— that ere the cock had crowed twice he ſhould ſolemnly deny that he ever knew him —— Soon as the thought of this ruſhed into his mind, he muffled up his head in his garment[g], and ſhed a flood of bitter tears.

## CHAP. XV.

1 SOON as the morning dawned, the high prieſts, the ſcribes, the magiſtrates, and all the Sanhedrim aſſembled in council — and after binding Jeſus in fetters, they carried him before Pilate the Roman governour.

2 Soon as he was brought into his preſence, Pilate ſaid to him — Art thou the king of the Jews? — He anſwered in the affirmative.

3 The high prieſts then began with great clamour and vehemence to accuſe him to the procurator of many crimes and miſdemeanours.

4 But Pilate obſerving that Jeſus continued ſilent, ſaid to him — Why do not you vindicate yourſelf from the heavy charges that are alledged againſt you.

5 But Jeſus ſtill maintaining a profound ſilence, the governour was aſtoniſhed at his conduct.

6 It had been cuſtomary for the procurator to gratify the Jews at every paſſover with releaſing any one priſoner, whoſe pardon they ſhould then ſolicit.

7 There happened at that time to be one Barabbas under confinement, together with his accomplices — who had a little before raiſed an inſurrection in the ſtate, in which a great many cruelties and murders had been perpetrated.

8 When, therefore, the people, according to the cuſtom he had introduced, began to ſupplicate the uſual favour:

9 Pilate replied — Shall I gratify you with releaſing the perſon who ſtiles himſelf your king?

[g] This is a juſt tranſlation of the Greek. The following is a parallel paſſage. "When Cato ſaw a thouſand citizens dead on the field, he covered his face with his gown and wept. Ατιλθεν εγκαλυψαμενος και καταδακρυσας. *Plutarch Cæſar*, p. 1334. Edit. Steph.

10 For

10 For he was conſcious that it was only their implacable malice, which had inſtigated them to theſe proceedings againſt him.

11 But the high prieſts urged the people to requeſt him to releaſe Barabbas.

12 The governour then aſked them—what they were deſirous he ſhould do with the perſon who had aſſumed the title of their king?

13 Immediately all the populace with loud and vehement clamours cried out — let him be crucified.

14 Pilate aſked them, what crime he had committed, that deſerved capital puniſhment? —But they with a ſtill louder and more violent vociferation roared out — crucify him!

15 The governour, ſtudious to conciliate the eſteem and favour of the people, yielded to their reiterated entreaties, and releaſed Barabbas—He then ſentenced Jeſus to be firſt ſcourged, and afterwards dragged to the croſs.

§ — 16 AFTER this, his guards took him into the Prætorium, and called together the whole cohort.

17 The Roman ſoldiers, being here collected, arrayed him in a purple robe, and compoſing a wreath of thorns in the form of a diadem, they fixed it upon his head.

18 Having inveſted him with theſe badges of mock royalty, they proſtrated themſelves at his feet, and cried—Long live the illuſtrious king of Judæa!

19 They then ſtruck him on the head with a cane — ſpit in his face — and amidſt this wanton inſolence would at times fall on their knees, and pay him mock adoration.

20 After they had thus made him the ſubject of every inſult and indignity; they diveſted him of the purple robe, and putting on him his own cloaths, they conducted him from the Prætorium to the place of crucifixion.

21 In their way, happening to meet one Simon of Cyrenè, as he was coming from the country, the father of Alexander and Rufus, they obliged him to carry the croſs.

22 The place to which they conducted him, was from the execution of criminals called *Golgotha*, which tranſlated ſignifies *a ſkull*.

23 When they arrived here they offered him a ſtupefying potion, a compoſition of myrrh and wine—but he rejected it.

24 After they had nailed him to the croſs they divided his cloaths into ſeparate parcels, and caſt lots for them.

25 It was nine o'clock in the morning when they nailed him to the croſs.

26 Over his head they fixed up this inſcription, importing the crime for which he ſuffered — THE KING OF THE JEWS.

27 On each ſide of him were alſo crucified two thieves.

28 So that the following antient prediction was remarkably accompliſhed —— "He made his exit, confounded with the wicked."

29 Perſons moreover as they paſſed by the place, loaded him with the moſt abuſive language, contemptuouſly ſhaking their heads, and ſaying—O thou, who couldeſt demoliſh the temple, and rear it up again in three days in all its ſplendour!

30 Come now deliver thyſelf from death! Let us ſee thee deſcend from thy croſs!

31 In the ſame opprobrious manner, the high prieſts and the ſcribes mocked and derided him, ſaying—He, who reſcued ſo many others, is he not able to reſcue himſelf, from death?

32 Let us now ſee the illuſtrious Meſſiah, the powerful monarch of Iſrael, deſcend from the croſs, and we will credit his pretenſions — His fellow ſufferers too upbraided him in the ſame petulant manner.

§—33 AT twelve o'clock, the whole land of Judæa was ſuddenly enveloped in darkneſs, which continued 'till three in the afternoon.

34 At three o'clock Jeſus recited the following paſſage of ſcripture with a loud and ſtrong voice—Eloi, Eloi, lama ſabachthani—which tranſlated ſignifies — O my God! my God! why haſt thou abandoned me!

35 Some who were preſent, hearing him utter theſe words, ſaid —— Hark! He calls upon Elias to ſave him!

36 One of the guards then ran, dipped a ſponge in vinegar, fixed it to a reed, and reached it to him to drink— ſaying, let us ſee whether Elias will deſcend from heaven to take him from the croſs.

37 Soon after this Jeſus uttered a loud and vehement vociferation, and expired.

38 Immediately the great veil, which divided the holy of holies from the ſanctuary, was violently torn aſunder, from the top to the bottom.

39 When the Roman centurion, who was appointed to keep guard, and who was a witneſs

witneſs of the whole ſcene, beheld the manner in which he made his exit, and obſerved with what a loud vehemence he exclaimed, the moment before he departed—he was ſtruck with aſtoniſhment, and ſaid—Surely this perſon was the offspring of a God!

40 There were, moreover, ſeveral women, who ſtood at ſome diſtance, and were ſpectators of every thing that paſſed — among theſe were Mary Magdalenè, another Mary the mother of James and Joſes, and Salomè.

41 Theſe had accompanied him in his ſeveral tours through Galilee, and had contributed to his maintenance ——There were alſo among them ſeveral other women, who had attended him in his laſt journey up to Jeruſalem.

§—42 IN the evening (the next day being the Jewiſh ſabbath)

43 one Joſeph of Arimathea, a member of the Sanhedrim, and a perſon of a moſt amiable character, who was impatiently expecting the erection of the Meſſiah's kingdom, went with an undaunted reſolution to Pilate, and begged he would give him the body of Jeſus.

44 The procurator appeared ſurprized, and could hardly be induced to believe that he was dead ſo ſoon — 'till ſending for the centurion he aſked, whether he had expired.

45 The officer aſſuring him that he had breathed his laſt, he ordered that the body ſhould be delivered to Joſeph.

46 This gentleman taking the corpſe down from the croſs, ſwathed it in fine linen, and interred it in a monument, which he had dug out of the ſolid rock, and in which he deſigned his own remains ſhould be depoſited—He then rolled a large ſtone to block up and ſecure the entrance of the tomb.

47 Mary Magdalenè, and Mary the mother of Joſes ſaw him employed in this pious office, and remarked the place where he was repoſited.

## CHAP. XVI.

1 SOON as the ſabbath was paſt, Mary Magdalenè, Mary the Mother of James, and Salomè, bought a large quantity of aromatic ſpices to embalm him.

2 And very early on the firſt day of the week, they ſet out in a body for the ſepulchre — the rays of the riſing ſun now ſtreaking the edge of the horizon.

3 As they went they ſaid

one to another—Whom shall we procure to roll away the stone, that blocks up the entrance of the tomb.

4 But upon their arrival they soon observed that the immense stone had already been removed from the mouth of the sepulchre.

5 This allowing them a free passage, they immediately entered the monument—but were greatly frighted with the apparition of an angel in the form of a young person, who sat on their right hand, arrayed in a long white transparent stole.

6 The angel then spoke to them and said—Be not intimidated—You are seeking for the body of Jesus of Nazareth who was lately crucified—he is not here—he is risen from the dead——approach and view the place where they deposited his corpse.

7 And do you instantly go, and inform Peter and the rest of the disciples, that he is advancing before them into Galilee, where he will exhibit himself alive before them, and converse with them, as he formerly assured them.

8 Immediately they issued out of the tomb, and ran with the greatest precipitation—agitated with the most tumultuous passions, astonishment, terrour, and ecstacy, which now struggled in their bosoms.

§—9 AFTER his resurrection, the very first person that he appeared to was Mary Magdalenè, whom he had formerly cured of the most raging and dreadful madness [h].

10 She went directly to the disciples, who were now lamenting, and inconsolable for his death.

11 When she acquainted them that he was really restored to life, and that she had herself an ocular demonstration of it; they could not believe it.

12 After this as two of them were walking into the country, he appeared to them in the form of a stranger—and at last discovered himself to them.

13 But when they went and told the rest, that they had certainly seen him, they could not convince them.

14 Afterwards he showed

[h] The number *seven* in the Jewish idiom was used as a superlative, and to denote a large indeterminate number. Consult Gen. xxxiii. 3. Psalm, xii. 6. Pf. cxix. 164. Deut. xxviii. 7. 1 Sam. ii. 5. The number *ten* is thus used in latin authors. See Ovid Trist. L. 1. El. ii. 50.

himself

himſelf to all the eleven diſciples, as they were ſitting together at table, and upbraided them with their incredulity and ſtupid inſenſibility—— ſeverely reproving them for not crediting the reports of thoſe who had ſeen him ſoon after his reſurrection.

15 Finally, he ſaid to them — Go into all the nations of the world, and proclaim the glad tidings of the Meſſiah's kingdom to the whole creation.

16 He who is convinced by its evidence, and by baptiſm ſolemnly lays himſelf under an obligation to live according to his profeſſion, ſhall be ſaved — but he who diſbelieves and rejects it, ſhall be condemned.

17 Thoſe who ſincerely believe the goſpel, ſhall be enabled to exert the following miraculous gifts — I will endow them with power to eject dæmons, and fluently to ſpeak languages they never learned:

18 They ſhall play with venomous ſerpents, unhurt — the moſt fell poiſon, that they may drink, ſhall not in the leaſt affect and injure them — they ſhall inſtantaneouſly, by a ſingle touch, reſtore the indiſpoſed to perfect health.

19 After Jeſus had ſpoken theſe words, he viſibly aſcended to heaven—and was there advanced, by the ſupreme Father of all, to the moſt eminent and diſtinguiſhed dignity.

20 The diſciples, according to his laſt directions, went from Jeruſalem into every [i] country, and promulgated the goſpel in every region, into which they travelled —— the Lord powerfully cooperating with them, and conſtantly ratifying the doctrines they delivered by the moſt illuſtrious and inconteſtable miracles.

[i] From this circumſtance it appears *either* that Mark did not write his goſpel ſo ſoon as hath been generally imagined; *or*, that this verſe was added after the author's deceaſe, as many of the *laſt* verſes of the books of the Old Teſtament undoubtedly were.

THE

# HISTORY OF JESUS

## By LUKE.

### CHAP. I.

1 AS there have been ſeveral perſons who have compiled and publiſhed to the world hiſtorical accounts of thoſe celebrated tranſactions, for the veracity of which we have ſuch ample and undoubted evidence;

2 having been furniſhed with materials by thoſe perſons, who were not only the preachers of Chriſtianity, but from the beginning were eye-witneſſes of the facts themſelves:

3 after their example I too, O moſt illuſtrious *Theophilus*, after having diligently examined into theſe events, and accurately inveſtigated them to their ſource, have judged it proper to digeſt them into a regular and connected narration, and to exhibit them before you;

4 in order that you may ſee on what a firm and unſhaken baſis that religious ſyſtem is ſupported, into the doctrines of which you have been carefully initiated.

5 In the days of Herod the Great, the ſovereign of Judea, there lived a certain prieſt called Zacharias, belonging to the eighth weekly claſs of Abia — his wife Eliſabeth was alſo a deſcendant of Aaron.

6 They both were perſons of the moſt amiable characters, poſſeſſed of unſpotted virtue and integrity, paying an uniform and conſcientious obedience to all the moral and ceremonious injunctions of the law.

7 Their mutual happineſs was only allayed by the ſterility of Eliſabeth, and by conſiderations on their advanced age, which had now precluded the pleaſing hope of their ever being bleſſed with children.

8 As this perſon was one day

day discharging the appointed offices of his ministry in the temple,

9 it being his lot, according to the regulation of the priesthood, to sprinkle incense on the sacred altar:

10 It happened, as he was in the sanctuary devoutly engaged in this holy employment, and the assembled multitude stood in the court of the temple, offering their fervent supplications to heaven,

11 that a celestial messenger, in a glorious form, suddenly appeared to him, and stood on the right side of the altar, as he was officiating.

12 So amazing a sight at once suspended all his faculties, and struck him with fear and terror unutterable.

13 The heavenly form then with a placid countenance addressed him and said—Zacharias! dispel thy fears!—Thy prayer hath been accepted—thy wife Elisabeth shall bear thee a son, whom thou shalt call *John*.

14 His birth will not fill thy bosom only with the purest transports, but the public also will share in thine ecstatic raptures.

15 For he shall become a truly great and illustrious personage, will through the whole of life practise the most severe and rigid abstinence, and in his early years shall be inspired with the divine afflatus.

16 By the exercise of his prophetic gifts, and the discharge of his distinguished ministry, will he reclaim thousands of the Jews from their vices, and powerfully induce them to obey the divine commands.

17 By this general reformation, which he shall introduce and execute with the same ardent spirit and zeal which formerly actuated Elias—he will again conciliate to the Jews the alienated affections of their holy progenitors—and by reducing the wicked and depraved to virtue and obedience, will prepare the Jewish nation for the reception of the Messiah.

18 Zacharias said unto the angel, By what proof shall I be convinced of the certainty of what you predict, since I am an old man, and my wife also is so far advanced in years?

19 I am Gabriel, replied the angel, who am one of the most illustrious of the heavenly spirits [k], and have

[k] To *see the face* of a prince and to *be in his presence*, is an eastern idiom importing the most illustrious and dignified stations. See Mat. xviii. 10. and the note there. Esther, i. 14.

been delegated by the Supreme to communicate to thee theſe joyful events:

20 But ſince thou wert not diſpoſed to credit theſe predictions, which I was commiſſioned to impart to thee — thou ſhalt be rendered incapable of ſpeaking a word 'till the time of their accompliſhment.

§—21 DURING this tranſaction the people waited in the court of the temple—— wondering, what could have induced Zacharias to ſtay ſo long in the ſanctuary beyond the uſual time.

22 But when he came out to pronounce the uſual benediction and diſmiſs them — he found the faculty of ſpeech entirely ſuſpended—he made ſigns to them, by which they underſtood that he had ſeen a viſion in the temple.

§—23 WHEN the courſe of his miniſtration, according to the regular preſcribed order which had been long eſtabliſhed, was fulfilled —— Zacharias quitted the city and returned to his own houſe.

24 Soon after this his wife Eliſabeth conceived —— but concealed her pregnancy from the world five months,

25 bleſſing God for his ſingular benignity to her in giving her a child, and wiping away her diſhonour and reproach among men.

§—26 IN the ſixth month of Eliſabeth's pregnancy God deputed the angel Gabriel to Nazareth a Town in Galilee,

27 commanding him to viſit a certain virgin, whoſe name was Mary, who had been eſpouſed to one Joſeph, a deſcendent from David.

28 Accordingly the angel entered the houſe in which ſhe reſided, and thus accoſted her — Hail! O thou diſtinguiſhed favourite of heaven, Hail! — The ſupreme Jehovah deigns to ſelect thee as the object of his love! ——In happineſs art thou infinitely exalted above all thy ſex!

29 The appearance and meſſage of the angel filled her with the laſt terror and perturbation——revolving in her mind what ſo extraordinary a ſalutation could import—

30 While ſhe was anxiouſly indulging theſe reflections the angel reſumed — Baniſh thy fears—the bleſſed God hath moſt highly diſtinguiſhed thee, and will confer upon thee the greateſt honours, that can be enjoyed,

31 for thou ſhalt immediately conceive, and bear a ſon, whom thou ſhalt call *Jeſus*.

32 He

32 He ſhall be tranſcendently illuſtrious and great, and be denominated the ſon of the ſupreme and ever-bleſſed God—The moſt High will advance him to the throne of his great progenitor David,

33 and he ſhall ſway the Jewiſh ſceptre and govern the race of Jacob for ever, and his kingdom ſhall be without limits and without end.

34 Mary then ſaid to the angel—How is it poſſible that I, who am as yet a ſtranger to conjugal embraces, ſhould conceive, and give birth to the illuſtrious perſon you mention?

35 The celeſtial meſſenger replied—Thy pregnancy ſhall be effected by the miraculous operation of the divine ſpirit, whoſe powerful influence will immediately communicate life and exiſtence—on which account thy ſacred offſpring ſhall be diſtinguiſhed by the peculiar appellation of the *Son of God.*

36 And in order that thou mayeſt moſt certainly conclude that theſe grand events will be accompliſhed—be aſſured, that Eliſabeth thy relation is advancing in her pregnancy, and will have a ſon in her old age; for ſhe, who hath ſo long been reputed barren, is now ſix months gone with child.

37 For the divine power is able to effect the greateſt impoſſibilities.

38 Mary replied—Behold! I ſubmit my will to the divine—May I be crowned with that ſingular felicity you predict!——The angel then diſappeared.

§ — 39 MARY being thus informed by the angel, of Eliſabeth's conception, haſtened to the mountainous country, and entering the houſe where Zacharias dwelled,

40 went directly to Eliſabeth, and congratulated her upon her pregnancy.

41 In the midſt of theſe joyful gratulations the babe of Eliſabeth violently moved and leaped, as if affected with ſympathetic tranſport — Eliſabeth then was inſtantly filled with the divine afflatus,

42 and with ecſtatic tranſports ſhe cried out in a loud exclamation—Bleſſed art thou above all thy ſex! Bleſſed is the babe of which thou art now pregnant!

43 What aſtoniſhing condeſcenſion is this, that the mother of the Meſſiah thus deigns to viſit me!

44 Amazing circumſtance! the moment thou didſt felicitate me, my babe, as if tranſported

transported with the glorious prospect, sprung with rapture within me!

45 Thrice happy art thou, who didst not distrust the divine message—for every circumstance, that hath been mentioned, the divine veracity will most certainly accomplish.

46 Then Mary in a religious ecstacy cried out—My soul with reverence adores my Creator!

47 and all my faculties with transport join in celebrating the goodness of God my saviour!

48 who hath in so signal a manner condescended to regard my obscure and humble station — Transcendent goodness! every future age will now conjoin in celebrating my distinguished happiness!

49 For ever adored be the matchless goodness of that omnipotent Being, who hath deigned to confer upon me an honour so illustrious and divine!

50 His supreme benignity to those who obey him will ever continue immutable and infinite thro' all the revolving ages of time and eternity.

51 How irresistible is his potent arm! How are the insolent and towering imaginations of the opulent and haughty crushed in a moment!

52 From the proud monarch he tears his diadem, and fixes it upon the brow of humble and obscure virtue.

53 He degrades the rich and insolent to penury and wretchedness, and elevates oppressed and suffering merit to opulence and dignity.

54 He hath powerfully supported the sinking state of Israel,

55 continuing to us that mercy and benevolence, which he shewed to Abraham and his descendents——and will amply fulfil those promises, which he made to our great and holy ancestors.

56 Mary after having staid with her about three months returned home.

§—57 THE period of Elisabeth's pregnancy was now completed—and she was delivered of a son.

58 The joyful news soon reached all her relations and neighbours — who hasted to congratulate her on that distinguished happiness that heaven had shown her.

59 The eighth day being come, on which according to the Jewish custom the child was to be circumcised, their friends and acquaintance all met—intending to call him Zacha-

Zacharias after the name of this father:

60 But Eliſabeth oppoſed them, ſaying, He ſhall be called John.

61 Againſt this they remonſtrated—expreſſing their aſtoniſhment, that ſhe ſhould chooſe a name which none of her relations bore.

62 They intimated to the father their embarraſſment, and deſired him to fix on a name.

63 He then by ſigns aſked for a writing tablet — in which he wrote his name; at the ſame time ſaying with an articulate voice—He ſhall be called *John* — They were all ſeized with aſtoniſhment,

64 for his ſpeech was inſtantaneouſly reſtored, and with diſtinct accents he paid his pious and grateful acknowledgments to heaven.

65 Theſe myſterious events excited religious awe and reverence in the whole neighbourhood —— and in all the mountainous country of Judea was the fame of theſe amazing tranſactions ſoon diffuſed:

66 And all who heard this uncommon relation anxiouſly revolved all the circumſtances of it in their minds — ſaying, What a great and eminent perſonage will this child be, who is thus miraculouſly diſtinguiſhed! — The child exhibited early and convincing proofs to every ſpectator that God was its guardian and friend.

67 Zacharias was then ſeized with a divine afflatus, and uttered the following ſublime prophetic ſtrains —

68 For ever bleſſed be the ſupreme Jehovah, the benign guardian of Iſrael, for planning ſuch a gracious ſcheme of redemption for his favourite nation,

69 by mercifully raiſing ſuch a potent and illuſtrious deliverer for us in the family of David!

70 In how ſignal a manner is he now accompliſhing thoſe tranſporting aſſurances, which he commiſſioned his holy prophets, at various times, ever ſince the beginning of the world, to communicate to his people—

71 that he would cruſh the power of all our inveterate foes, and vindicate us into perfect freedom and liberty:

72—that he would accompliſh that gracious promiſe, which he made to our anſtors:

73 — and fulfil every engagement of that covenant, which he eſtabliſhed with Abraham our great progenitor, and ratified by the moſt ſolemn oath:

74 Exhi-

74 Exhibiting before them the joyful prospect of that happy time, when he would completely rescue us from the power of our adversaries, and reinstate us in such tranquility and peace, that we might, in undisturbed repose, serve him without slavish fear,

75 and spend the residue of our lives in the assiduous cultivation and pursuit of universal holiness and virtue.

76 And thou, O illustrious babe, shalt soon be distinguished as a most eminent prophet — for thou shalt be the immediate predecessor of the Messiah, to prepare the world for his reception:

77 and thine appointed office will be to publish to mankind forgiveness of sins upon sincere repentance, and to proclaim the speedy erection of the Messiah's kingdom.

78 These blessings are originally derived to us from the unexhausted fountain of the Divine benignity—which hath now caused this bright resulgent sun to rise upon the world, and to bless us with its mild refreshing beams,

79 dispelling that gloomy darkness, in which mankind have been so long enveloped, and by its salutary rays clearly discovering to us the path that conducts to virtue and happiness.

§—80 THE child soon discovered an uncommon strength and vigour of understanding — but resided in the deserts of Judæa 'till the time that his public ministry commenced.

## CHAP. II.

1 ABOUT that time an edict was published by Augustus Cæsar that a general census should be made throughout the whole extent of Judea.

2 This was the *first*[l] census — and was executed by Quirinius the præfect of Syria.

3 In consequence of this edict all repaired to the[m] towns to which they respec-

[l] It was the *first* that Quirinius executed—for he executed *one afterwards*, when he was præfect of Syria, which caused a rebellion.—The word ἀπογραφὴ here used by Luke does not merely signify to *tax*, but to *enroll, register, record*—Xerxes before the engagement set a number of writers upon an eminence ἀπογραφὴν κατὰ μάχην τὰ πραττόμενα to register the particular transactions of the fight — When Æmilius was censor there were enrolled ἀπεγράφαντο, &c. Plutarch Themist. p. 216. and Æmilius, 502. Edit. Steph.

[m] This was done in order to prevent confusion in taking the census, Posthumius the Consul issued a public edict that all the Latin allies in suis civitatibus censerentur. Livii, Lib. 42. Tom. 3. p. 507. Edit. Elz.

tively belonged, in order to be enrolled in the public regiſter.

4 Among others Joſeph went from Nazareth, a town in Galilee, to Bethlehem the place of David's Nativity, as he was a deſcendent from that prince,

5 to be enrolled along with Mary to whom he had been eſpouſed—and who was then far advanced in her pregnancy.

6 During their continuance here, the time of her delivery approached,

7 and ſhe brought forth a ſon — whom ſhe ſwathed — but was obliged to repoſit him in a manger—being unable to procure accommodation in the inn, by reaſon of the vaſt concourſe of people, with which the town at that time was crowded.

§ — 8 IT happened that there were in the adjacent fields a company of ſhepherds, employing the hours of night in guarding their reſpective flocks.

9 But behold! while they were thus occupied—a moſt glorious and inexpreſſible ſplendour [n] inſtantaneouſly ſurrounded them — and they ſaw a bright heavenly form approach—which filled them with the laſt conſternation.

10 The angel then addreſſed himſelf to them and ſaid — "Diſpel your terrors —for I am commiſſioned to report to you a moſt joyful and tranſporting event, in which the whole world is intereſted!

11 For this very day, in the city of David, the Saviour — the great Meſſiah— is born!

12 By theſe tokens you may eaſily diſtinguiſh the illuſtrious babe—You will find him ſwathed, and depoſited in a manger."

13 The angel ended—and was inſtantly joined by myriads of celeſtial ſpirits, who celebrated the divine benignity in the moſt ſublime and rapturous ſtrains—repeating,

14 "O let the higheſt angelic orders hymn the praiſe of God! O what happineſs hath now bleſſed the world! O what ineffable benevolence is now expreſſed towards men!

15 Soon as the heavenly choir diſappeared, the ſhepherds ſaid one to another— Let us immediately go to Bethlehem, and be eye-witneſſes of this grand event,

[n] In the original the *glory of the Lord—of the Lord* being the Hebrew ſuperlative. See Chap. i. 76.

which

which God hath been pleased in this signal manner to communicate to us.

16 Accordingly they all hasted with rapid and impatient steps to the town—where they soon found Mary and Joseph anxiously watching over the infant, which was lying in a manger.

17 Soon as they had seen the infant, they publickly reported every circumstance which the angel had recounted to them concerning the child.

18 And all, who heard the account which these shepherds gave of that amazing scene of which they had been spectators, were filled with extreme astonishment.

19 But Mary in silent reflection revolved the shepherds' words in her mind—comparing this recent event with former transactions of a similar miraculous nature.

20 The shepherds, after having published a detail of the vision, returned—celebrating with great emotion the praises of God for the great event they had seen, and for his condescension in informing them of it in so illustrious a manner.

§—21 ON the eighth day, according to the Jewish custom, he was circumcised—and they called him JESUS, the name which the angel had given him before his conception.

22 And when the time appointed in the law for the purification of women after childbirth was completed——they carried the babe into the temple, to make the customary dedication of him to God.

23 For the law prescribes that every first-born male child shall be solemnly consecrated to God.

24 Mary therefore offered a couple of young pigeons—the usual oblation of the poorer sort upon this occasion.

§—25 AT this time there was at Jerusalem one Simeon, a person of eminent piety and distinguished virtue, who was endowed with the gift of prophecy, and who had lived for some time in ardent expectation of seeing the Messiah ushered into the world.

26 These his expectations were founded on a divine assurance, that he should live to see this grand and glorious event.

27 This holy person, while the parents of Jesus were employed in preparing the customary oblation, by a prophetic impulse and direction came into the temple,

28 and advancing up to them, took the child—folded him in his arms—and with religious

ligious tranſport poured out his gratitude to God—ſaying,

29 O God! thy promiſe to me is amply fulfilled!—— I now quit the port of human life with ſatisfaction and joy!

30 ſince thou haſt indulged mine eyes with ſo divine a ſpectacle, as the great Meſſiah!

31 Whom thou haſt now ſent into the world to bleſs mankind—

32—to impart happineſs to *Iſrael*, and to diffuſe ſacred light among the benighted *Heathens!*

33 The actions and language of this good man filled Joſeph and Mary with extreme aſtoniſhment.

34 Simeon then ſolemnly gave the infant his benediction—and ſaid to Mary, "This child is appointed of God to be the great teſt of the moral diſpoſitions of the Jews —— Many will accordingly embrace, and many will reject him—he will be the common butt [o] to which the prejudiced and depraved will direct all their malice and calumny:

35 And the cruel miſeries and ſufferings, in which they will involve him, will yield *thee* the accuteſt ſorrows, and like a dart [p] transfix and tear thy breaſt.

§—36 THERE was in the city a propheteſs called Anna, the daughter of Phanuel, belonging to the tribe of Aſer, who was oppreſſed with extreme old age——She had been married in early life, but had loſt her huſband ſeven years after her marriage.

37 This widow, having now attained her eighty fourth year, had conſtantly attended the ſervice of the temple, and was a moſt eminent pattern of fervent devotion and the ſtricteſt holineſs.

38 This perſon coming into the temple at the ſame time, poured forth in an ecſtacy of joy, her warmeſt gratitude to God, for indulging her with a ſight of the Meſſiah—and repreſented that child as the great redeemer to all who

[o] The word σημειον ſignifies a *mark* at which men *ſhoot*, or *throw*.

[p] Ρομφαια ſignifies a *dart* or *ſpear*.

Æquaque, nec ferro brevior nec romphea ligno.
Valer. Flac. Argon. Lib. 6.

In the catalogue of weapons *A. Gellius* mentions this word—ſpelling it in latin, *rumpiæ*: on which *Thyſius'* note is—Propriè erat haſtilis genus. *A. Gellius* Varᵐ. 562.

were

were at that time ardently expecting his appearance [q].

§—39 JOSEPH and Mary after they had performed all the rites, which the law preſcribed, returned to Nazareth in Galilee.

40 As the child grew up he ſoon diſplayed uncommon abilities, and a penetration and wiſdom greatly ſuperiour to his years—there was alſo a divine beauty and grace diffuſed over his perſon [r].

41 His parents conſtantly took a journey every year to the capital at the feaſt of the paſſover.

42 When he had attained his twelfth year, therefore, they went up to the city, as uſual, to celebrate this ſolemnity—and took him with them——

43 When the feſtival was ended, his parents ſet out upon their journey into the country—not knowing that their ſon ſtayed behind in the city.

44 For they concluded that he was gone down with the company among whom he had travelled up to the metropolis—— but when they had advanced a day's journey, and made anxious enquiry after him among all their friends and acquaintance,

45 without being able to get any information where he was—they returned with the moſt painful ſolicitude to the city—ſpending three days in fruitleſs ſearch of him.

46 At laſt they found him in one of the courts of the temple, ſitting among the learned rabbies — ſtudiouſly liſtening to their inſtructions, and debating with them:

[q] How general this expectation was, appears from the following teſtimonies. Percrebuerat oriente *toto* vetus et *conſtans* opinio, eſſe in fatis ut *eo tempore* Judææ profecti rerum potirentur. *Sueton. Veſpaſ.* c. 4. Edit. Varᵐ. p. 735. Pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore fore, ut valeſceret oriens, profectique Judææ rerum potirentur. *Tacit. Hiſt.* Lib. 5. 13 Edit. *Dubl.* Το δε εταραν αυτας μαλισα προς τον πολεμον ην χρησμος αμφιβολος ομοιως εν τοις ιερεσι ευρημενος γραμμασιν, ως κατα τον καιρον εκεινον, απο της χωρας της αυτων αρξει της οικουμενης. *Joſeph.* Lib. 6. B. J. Cap. 31. Conſult alſo Luke ii. 25. c. iii. 15. c. xxiv. 21. Acts i. 6.

[r] χαρις τυ Θευ means here according to the Hebrew idiom an uncommon elegance and grace—*of God* is the Jewiſh ſuperlative. *Mountains of God.* χαρις is uſed in this ſenſe by Luke, Ch. iv. 22. and very frequently by the *Greek* writers — For example, in a paſſage ſimilar to this in the Odyſſey——— Τῳ δ' αρ' Αθηνη

Θεσπεσιην κατεχευε χαριν κεφαλῃ τε και ωμοις. Odyſſ. Θ 19.

None of the painters could do juſtice to *Demetrius*; he had ſuch a dignity, *grace*, χαριν, &c. *Plutarch* Demet. p. 1630. Edit. Steph.—See alſo Acts vii. 20. and *Raphelii* not.

47 And

47 And all, who were present at this conference, were astonished at the amazing sagacity he discovered, and at the pertinency and solidity of the replies he made to the questions proposed to him.

48 His parents finding him in this circle expressed great surprise—his mother said to him, My child! what was it induced you to act towards us in this manner—how many bitter sorrowful hours have you cost your father and mother in searching every place for you!

49 He replied, why did you thus distress yourselves in such an anxious enquiry after me?—Could you not conclude, that I was employed in promoting the interests of my Father?

50 But they understood not the meaning of his expressions.

51 Jesus then went down with them to Nazareth, where he resided with his parents, and discharged all the duties of filial piety—All these singular incidents his mother treasured up in her mind, and anxiously revolved them in her daily thoughts.

52 As Jesus advanced in years, he advanced in wisdom—and by his amiable virtues conciliated the love both of God and man.

## CHAP. III.

1 IN the fifteenth year of the reign of Tiberius—Pontius Pilate being then procurator [s] of Judæa—Herod being tetrarch of Galilee—his brother Philip tetrarch of Ituræa and Trachonitis—and Lysanias being tetrarch of Abilenè.

2 Annas and Caiaphas being then also high-priests—John the son of Zacharias by a prophetic impulse began his public ministry in the wilderness of Judæa.

3 He first of all travelled about all the country that lay contiguous to the river Jordan, proclaiming, wherever he went, the necessity of repentance and amendment of life, in order to secure the divine forgiveness—and exhorting men to testify the sincerity of their penitence by submitting to the rite of baptism.

4 This is the person whom Isaiah hath so expressly characterised in the following

[s] Auctor nominis ejus Christus, qui TIBERIO *imperitante*, per *procuratorem* Pontium Pilatum supplicio affectus erat. *Tacit. An.* xv. 44. p. 286. Edit. Dublin.

passage: "Hark! the voice of an herald, making proclamation in the desert, and crying—O prepare for the speedy advent of the Messiah—strow the path with flowers, in which his sacred feet shall tread!

5 Every valley shall be filled up [t], every mountain shall be levelled, and the irregular path shall be made direct, the rugged smooth;

6 and the whole earth shall behold a most amazing expression of the divine benevolence."

7 Vast crowds accordingly resorted to him to be baptised—to whom he thus addressed himself: "O depraved and profligate race! who admonished you to shun the impending calamities?

8 If you come hither as professed penitents, shew the sincerity and genuineness of your repentance by a virtuous life — and do not value yourselves upon having Abraham for your great progenitor — for God is able even from these stones to form a race of men infinitely more worthy of Abraham, by inheriting his virtues.

9 The ax is this moment lying at the tree's root—every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire [u].

10 The assembled populace then anxiously interrogated him what they should do.

11 He answered—He who is blessed with plentiful circumstances, let him freely impart food and raiment to indigent and distressed objects.

12 The collectors of the taxes likewise came to be baptised — and asked him what duties he recommended to their observance.

13 He replied, Avoid all fraud and oppression in the discharge of your office—and confine yourselves within the just limits of your department.

14 The soldiers also demanded of him what duties he enjoined upon them—He said, Forbear pillaging any one upon unjust pretences—do not basely inform against any one to enrich yourselves with his spoils — foment no disturbances, but be content to

[t] This animated language of the prophet reminds one of what *Xerxes* did in his ostentatious expedition into Greece. Says *Justin:* Montes in planum ducebat, et convexa vallium æquabat. Lib. ii. C. 10.

[u] John refers to the destruction of *Jerusalem* in this and the 7th and 17th Verses.

live

live upon the pay that is allowed you.

15 The expectation of the speedy appearance of the Messiah being at that time general, and all the Jews, after the most deliberate reflections, being disposed to conclude that John was that august and sacred personage,

16 John took care to undeceive them, making this declaration to the whole assembly—I baptize you only with water in order to repentance—but my successor is a person of infinitely greater dignity, to whom I am not worthy to do the meanest office—He will baptize you with the holy spirit and with fire [w].

17 With his fan he will winnow and thoroughly clear his crops, will collect and carefully reposit the good grain in his store-house—but the chaff he will burn up and utterly consume with inextinguishable fire [x].

18 Thus this eminent prophet continued to give many useful and important instructions to the people;

19 'till at last Herod the tetrarch being exasperated at his freedom in rebuking him for the atrocious crimes he had been guilty of—and above all for his incestuous marriage with Herodias his brother Philip's wife—

20 caused him to be apprehended and imprisoned—adding this cruelty and injustice to his many other flagrant enormities.

§——21 AMONG the vast multitudes, that crowded to his baptism, came Jesus—— who being baptised and praying—the sky immediately opened,

22 and the holy spirit in a bodily form descended upon him with the rapidity of a dove—at the same time that this solemn voice issued from the parted clouds—"Thou art my son——the object of my fondest affections."

23 Jesus, having now attained his thirtieth year, entered upon his public ministry—His Genealogy, by his mother's side, is exhibited in the following table.

Joseph, his reputed father,
Mary, daughter of
Heli, the son of

24 Matthat,
Levi,
Melchi,
Janna,
Joseph,

[w] See Acts ii. 3, 4.
[x] Referring to the destruction of Jerusalem.

25 Mattathias,
Amos,
Naum,
Esli,
Nagge,
26 Maath,
Mattathias,
Semei,
Joseph,
Juda,
27 Joanna,
Rhesa,
Zorobabel,
Salathiel,
Neri,
28 Melchi,
Addi,
Kosam,
Elmodam,
Er,
29 Jose,
Eliezer,
Jorim,
Matthat,
Levi,
30 Simeon,
Juda,
Joseph,
Jonan,
Eliakim,
31 Melea,
Menan,
Mattatha,
Nathan,
David,
32 Jesse,
Obed,
Booz,
Salmon,
Naason,
33 Aminadab,
Aran,
Esrom,
Phares,
Juda,
34 Jacob,
Isaac,
Abraham,
Tharah,
Nachor,
35 Saruch,
Ragau,
Phalel,
Heber,
Sala,
36 Cainan,
Arphaxad,
Sem,
Noe,
Lamech,
37 Mathusela,
Enoch,
Jared,
Maleleel,
Cainan,
38 Enos,
Seth,
Adam,
GOD.

## CHAP. IV.

1 JESUS having received the divine afflatus, quitted Jordan—and in a prophetic vision had the following

ing

ing ſcene exhibited before him—[y] He thought himſelf tranſported into a dreary deſert,

2 where the devil for forty days practiſed every inſidious art to ſeduce him from his duty—during all this ſpace he thought that he taſted no food, and that at the expiration of this period he felt the painful ſenſations of hunger:

3 He then thought the tempter aſſailed him and ſaid, Since thou art the Meſſiah, convert theſe ſtones into bread to ſatisfy thy raging appetite.

4 Jeſus ſaid to him in the words of ſcripture—The animal life of man may be ſuſtained not by food only, but by any other means that the wiſdom of God ſhall ſee fit to appoint.

5 The devil then, he thought, conveyed him to the ſummit of a mountain of ſtupendous height——and in a moment exhibited before him all the kingdoms of the univerſe in all their ſtately pomp and magnificence;

6 then turned to him and ſaid—All this grandeur and glory will I beſtow upon thee ——for they are mine, and I laviſh them as I pleaſe—

7 if thou wilt only proſtrate thyſelf before me, and pay me religious adoration.

8 To which propoſal Jeſus anſwered—Thou wicked adverſary! depart from me—for the infallible word of truth ſays, "Thou ſhalt worſhip and obey no other being but the ſupreme God and Father of all."

9 The devil then, he thought, tranſported him through the air to Jeruſalem, and placed him on one of the battlements of the temple—ſaying to him, at the ſame time, Since thou art the Meſſiah throw thyſelf down.

10 For the ſcripture ſays, "Angels ſhall be appointed to protect thee,

11 they will ſupport thee in their arms, and prevent thee from being daſhed in pieces."

12 Jeſus replied—There is another ſcripture which ſays, "Thou ſhalt not inſult God's providence by ruſhing into danger."

13 The devil, he thought, after having exhauſted all his efforts in vain—left him and vaniſhed away.

§—14 JESUS entered Galilee, endowed with ſpiritual gifts and miraculous powers, which he began to exert there

[y] See the Notes on Matth. iv.

—— so that his fame was quickly diffused through all the adjacent country.

15 He also publickly instructed the people in their religious assemblies, and was held in universal admiration.

§—16 AMONG other towns which he visited, he came also to Nazareth, where he had been educated — and on the sabbath day went, as it was his constant custom, to the synagogue — Here he stood up to read the scriptures:

17 And the prophecy of Isaiah being put into his hands, he unrolled the volume, and light upon the following passage:

18 "God hath liberally endowed me with the gifts of the spirit, and hath commissioned me to deliver glad tidings to the poor, to console the distressed mind, to proclaim release and liberty to the captive, to impart sight to the blind, to pour the balm of comfort into the wounds of the afflicted,

19 and to publish to the world the joyful commencement of a most glorious and happy revolution."

20 Having read this passage he folded the volume, and giving it to the servant who had presented it to him, sat down [z] — and the eyes of all that were in the place were intensely fixed upon him.

21 He then addressed himself to them and said — The passage of scripture, which you have just heard recited, hath this very day received its accomplishment.

22 The discourse he now delivered raised in them extreme astonishment — and the whole assembly were amazed at the beauty and elegance of his diction [a] — and yet, they said, this is Joseph's son!

23 Jesus said to them — You indeed apply to me the common proverb, Physician! cure thine own relations and friends before strangers! — work the same miracles for us here in your own country, as we heard that you performed at Capernaum.

24 But suffer me to observe to you, That no prophet meets with acceptance in the place of his birth and education.

25 For undoubtedly there were in Elisha's time great numbers of indigent and dis-

[z] The Jewish clergy out of reverence *stood up* when they read the scriptures—when they taught the people they *sat down*. See Chap. v. 3.

[a] χαρις is often used in this sense for the beauty of eloquence and diction.

Αλλ' ἡ οἱ χαρις ἀμφιπεριστεφται επεεσσιν. Odyss. Θ. 175.

tressed

treſſed widows in Judæa during that moſt dreadful famine which univerſally raged, when there was no rain for three years and an half:

26 and yet the prophet was providentially ſent to the relief of none of them—he only gave miraculous aſſiſtance to a poor widow of Sarepta, a town belonging to the Sidonians.

27 No doubt alſo but there were many unhappy perſons in Judæa infected with leproſy in the days of Eliſha—and yet not one of them was cured by that prophet but Naaman a Syrian.

28 When the aſſembly heard theſe reflections, they were tranſported with the moſt violent indignation and rage,

29 and all unanimouſly riſing up, they ſeized him—dragged him out of the town —and hurried him to the ſummit of the hill, on which the town was built, to throw him headlong down the precipice.

30 But he rendered himſelf inviſible and eluded their fury.

§—31 AFTER this he went to Capernaum a town in Galilee, and on the ſabbath day delivered his inſtructions to the aſſembled multitude:

32 who were all aſtoniſhed at the ſublimity and importance of the truths he taught — for his diſcourſes clearly evinced, that he was inveſted with a divine authority.

33 There was in the aſſembly [b] a man, who was at times afflicted with madneſs —and a fit of diſtraction happening then to ſeize him, he cried out with a wild and vehement vociferation—

34 Let us alone, thou Jeſus of Nazareth — what concern have you with us — are you come to deſtroy us — I know very well who you are —You are a divine prophet.

35 Jeſus then authoritatively commanded the raging diſeaſe to quit him immediately—upon which, tho' the man was now wallowing on the ground in terrible convulſions, he was inſtantaneouſly reſtored to his underſtanding and reaſon.

36 At a ſpectacle ſo amazing they were ſtruck with extreme aſtoniſhment, and ſaid one to another——What ſurpriſing power is here exerted!—With what irreſiſtible authority doth

[b] The reader of the ſacred writings ſhould remember that there were no mad-houſes in Judæa either *public* or *private*—but theſe unhappy wretches, *vulgarly* ſuppoſed to be poſſeſſed with *dæmons*, were ſuffered to ramble about.

he remove the most obstinate and incurable diseases!

37 The fame of his miracles was accordingly soon diffused thro' all the adjacent country.

§—38 THE worship of the synagogue being concluded he went into Simon's house—The mother in law of Simon was at that time confined to her bed by a fever, and they informed him of her condition.

39 He immediately went into her room—and, standing over her, rebuked the fever——every symptom vanished in a moment—she rose up in perfect health, and provided them refreshment.

§—40 WHEN the sun was going down, all who had relations and friends labouring under any disorders, brought them to him—On every one of these he laid his hands, and they were in a moment blessed with perfect health.

41 Many persons also who were afflicted with madness he restored to the use of their intellects——but suffered not the distracted to publish his character by any wild and noisy exclamations.

§—42 THE next day, soon as the morning dawned, he privately retired from the multitude to an unfrequented solitude—but the crowd, as soon as they discovered that he was absent, made diligent search for him—and finding him, earnestly importuned him that he would continue amongst them.

43 But he answered——I must publish in other towns the joyful news of the speedy erection of the kingdom of God—for this is the will and appointment of Him who sent me into the world.

44 He accordingly travelled to all the towns of Galilee, and publickly delivered his doctrines in their synagogues.

## CHAP. V.

1 AFTER this as he stood instructing the people near the lake of Gennesaret, he was so much incommoded by a prodigious multitude who pressed forwards to hear his doctrine,

2 that seeing two vessels lying, which the fishermen had just quitted in order to dry their nets,

3 he went on board one of them which belonged to Simon, and desired him to put off a little from shore——He then sat down, and from the boat taught the assembled crowds, that formed themselves on the rising beach.

4 When he had finished his discourse, he bad Simon row further

further into the lake—and to caſt in their nets.

5 Simon anſwered, Sir, we have ſuſtained great fatigue during the whole night without any ſucceſs—at your command, however, I will make one trial more.

6 They threw in the net therefore, and incloſed ſuch a prodigious number of fiſhes, that the net was ready to be torn in pieces by the immenſe weight of them.

7 They called to their partners in the other boat to come inſtantly to help them—theſe haſted to their aſſiſtance—and they loaded both veſſels with ſuch an amazing quantity, that they were with difficulty kept from ſinking.

8 When Simon Peter ſaw this aſtoniſhing ſpectacle, he proſtrated himſelf at the feet of Jeſus and ſaid——O Sir, leave me!—I am a ſinful man, and unworthy your ſacred preſence!

9 For he and all who were ſpectators of this great miracle were ſtruck with the laſt aſtoniſhment at the vaſt number of fiſhes, which they had caught.

10 James and John, Zebedee's ſons, were preſent on this occaſion, and were Simon's partners—Jeſus being a witneſs of Peter's great amazement and conſternation ſaid to him, Diſcard thy fears—from this moment thou ſhalt purſue a nobler prey——thou ſhalt reſcue mankind from the depths of ſin and ruin [c].

11 When they had hauled the veſſels to ſhore, they left all that they had, deliberately determining to be his conſtant followers.

§—12 BEING in one of the towns in that country, a man dreadfully infected with leproſy came and proſtrated himſelf before him—ſaying, Sir, I am perſuaded you are able to free me from this loathſome diſtemper.

13 Jeſus extended his hand—touched him and ſaid, I am willing to reſtore thee to health——Inſtantly the leprous ſcurf was no more.

14 Jeſus then ſaid to him, I charge thee to inform no one of the miraculous cure thou haſt received—but go immediately and ſhow thyſelf to the prieſt—and offer the cuſtom-

[c] Ζωγρεω ſignifies to *ſave alive captives.*

Ζωγρει Ατρεος υι, συ δ'αξια δεξαι αποινα. Il. Z. 46.

He ſlew great numbers, but *ſaved alive* five thouſand, εζωγρησε. Plutarch Demetrius, p. 1664.

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ary sacrifice as a public conviction and evidence that thou art perfectly cured.

15 But notwithstanding this peremptory injunction the man published the report of his miraculous cure every where—so that a prodigious multitude excited by the fame of it collected around him to hear his instructions, and to be healed of various disorders.

16 The concourse of people was so tumultuous and troublesome, that he was obliged privately to withdraw from them into a remote and solitary place—that he might, without disturbance, in that recess offer his devotions to God.

§—17 ABOUT this time it happened as he was instructing the people and working great numbers of signal and illustrious miracles —— the Pharisees and expounders of the law, who had come from Jerusalem, and from every town of Judæa and Galilee then sitting around him—

18 that a number of men carried on a couch a poor object afflicted with the palsy—intending to lay the unhappy creature at his feet.

19 But finding it impossible to approach his person by reason of the crowd, they ascended the stairs on the outside of the house[d]—and taking off some tiles in order to force open the trap door that was in the roof—they thro' this door let down the helpless paralytic into the midst of the company before Jesus.

20 Jesus conscious of the faith they reposed in his miraculous power, turned to the afflicted person and said—All thy past sins be now for ever pardoned!

21 The Scribes and Pharisees hearing these expressions ——their hearts secretly suggested these sentiments—Who is this person that utters such horrid blasphemy! None but the great God can forgive sin!

22 Jesus, who perfectly knew the human mind and all the reflections that were formed there, said to them ——Why do you indulge in your breasts such invidious thoughts!

23 For which is easiest—to forgive his sins—or by a word to make this helpless creature, shaking with the palsy, to rise and walk home?

24 But you shall see an evident proof that the Son of man is endowed with power on earth to forgive sin—He

[d] See an account of the Jewish buildings in Dr. Shaw's travels, and the Commentators on Mark ii. 4.

then

then immediately turned to the paralytic and said—Rise—take up thy couch—and walk home.

25 That instant he rose up——threw his couch upon his shoulders——and walked through the crowd towards home, in an ecstasy of religious gratitude to God.

26 Immediately all present were struck with extreme astonishment, and devoutly adored God—unanimously declaring, that they had that day been spectators of the most strange and amazing scene that had ever been displayed!

§—27 PASSING some time after this by the collector's office, he saw one of the tax-gatherers called Levi — and said to him, Follow me.

28 The man did not hesitate a moment, but immediately left his employment and his all, and followed him.

29 Levi that day made a grand entertainment for him at his house — to which he also invited a great number of tax-gatherers and their friends—who sat down along with Jesus,

30 At this his public conduct the Scribes and Pharisees were greatly disgusted, and said to his disciples — What induces your master to feast and keep company with publicans [c] and persons of such immoral characters?

31 Jesus overhearing them said—As the healthy have no occasion for the physician, but medicine is solely of use to the indisposed;

32 So my design in coming into this world was not to invite the virtuous — those are *already* such as I am desirous they should be — but to engage profligate sinners to repentance and amendment of life.

§—33 SOME persons at that time said to him, Why do John and the Pharisees enjoin upon their disciples such frequent fasts and rigid austerities — while you allow your disciples to indulge themselves in so free and unrestrained a manner?

34 He replied—Can the friends and companions of a bridegroom fast and afflict themselves during the days

[c] These *publicans* had a most infamous character. "*Lucullus* goes to relieve the cities of *Asia*, that were then miserably harassed by the *publicans*—the inhabitants being compelled, thro' their rigorous and exorbitant demands, to sell their beautiful sons and daughters, and the pictures, statues, and other rich ornaments of their temples." *Plutarch* Lucul. p. 921. Steph. Well then might the *poet* say of them:

Παντες τελωναι παντες εισιν αρπαγες.

of

of nuptial feſtivity and joy? — It would be highly inconſiſtent and abſurd, while the bridegroom is with them, to practiſe the rigors of abſtinence, and immerſe themſelves in gloom and melancholy.

35 The time will ſoon come, when the bridegroom ſhall be violently torn from them — their days of mourning and melancholy will then commence — He added,

36 For me to enjoin a number of ſevere and painful obſervances upon my diſciples, who have been educated in the manner they have been, and but lately embraced my cauſe, would induce them immediately to abandon and abjure it, and would be a conduct as imprudent and abſurd as for a man to join a piece of ſtrong new cloth to an old and obſolete garment, which would only contribute to make it tear the worſe.

37 Or for me to impoſe a courſe of rigid auſterities upon my diſciples would be as incongruous and fatal as for a man to put new wine into old ſkins [f] — by the fermentation of which the ſkins would burſt and the liquor be ſpilled.

38 But as men forſeeing the danger, in order that they may incur no detriment, put new wine into new ſkins — ſo the ſame diſcrete treatment is requiſite to preſerve my diſciples ſteady and attached to me.

39 And as no man, having been accuſtomed to drink *old*, can bring himſelf at firſt to reliſh *new* wine —— ſo are not thoſe reconciled at once to a *new*, who have been long habituated to an *old*, inſtitution.

## CHAP. VI.

1 IT happened that as Jeſus was paſſing through ſome corn fields on the ſabbath that firſt [g] followed the ſecond day of the paſſover ſolemnity — his diſciples, as they went along, plucked ſome of the ears, and rubbing them in their hands, eat the corn.

2 Some of the Phariſees, who were preſent, conceiving violent reſentment at their conduct, ſaid to them, Why do you violate in this manner the ſacred duties of the ſabbath?

3 To this reproof Jeſus re-

[f] In thoſe primitive times wine was ſolely kept in ſkins — εν δ' οινονε χευεν Ασκῳ εν αιγειῳ — *Odyſ. Z.* 78. She poured the wine into a goat-ſkin.

[g] That this is the meaning of σαββατῳ δευτεροπρωτῳ. See Lamy's introduction, Vol. i. p. 179.

plied—Have you forgot what David did on a like occaſion, when he and his attendants were urged with hunger?

4 Do not you remember that he went into the houſe of God, and refreſhed himſelf and his companions with the ſacred bread, which it is highly impious for any but the prieſts to taſte [h]?

5 He added—that the ſon of man was authoriſed to ſet men free from thoſe ſabbatical ceremonies and ſeverities which they had impoſed.

§—6 ENTERING on another ſabbath into a ſynagogue and inſtructing the people—there happened to be in the aſſembly a perſon whoſe right hand was withered.

7 This circumſtance inſtantly excited all the attention of the Scribes and Phariſees—flattering themſelves that if he ſhould cure this perſon on the ſabbath, it would afford them ſufficient cauſe for cenſuring and condemning his conduct.

8 But he perfectly knew the perverſe thoughts and malignant diſpoſitions that lurked in their breaſts—He then ordered the man with the withered hand to ſtand up in the midſt of the aſſembly.

9 He then turned to them and ſaid—Permit me to aſk you, whether it be lawful on the ſabbath day to perform benevolent or malevolent actions—to ſave or to deſtroy life?—They kept a profound ſilence [i].

10 Jeſus looking around them with a mixture of pity and indignation at their perverſeneſs and obſtinacy, ſaid to the man, extend thine hand—He extended it—and it was inſtantaneouſly reſtored to the ſame perfect ſtate as the other.

11 But the Scribes and Phariſees were inflamed with the moſt violent rage and reſentment at him—and confederated together how they might murder him.

§—12 ABOUT that time he retired to a mountain to pray, and continued the whole night in an Oratory.

13 In the morning he convened his followers, and ſelected from among them twelve perſons whom he denominated Apoſtles.

14 1. Simon Peter
2. Andrew
3. James

[h] Ου γαρ τι συγερη επι γασερι κυντερον αλλο
Επλετο, ητ' εκελευσεν ὲο μεμνηδζ αναγκη,
Και μαλα τειρομενον και ενι φρεσι πενθ@ εχοντα. Odyſ. 216, &c.

[i] This is the true reading ſupported by the beſt MSS.

4. John

4. John
5. Philip
6. Bartholomew
7. Matthew
8. Thomas
9. James, ſon of Alphæus
10. Simon, the Zealot[k]
11. Jude, brother of James
12. Judas Iſcariot.

17 Having made choice of theſe—— he deſcended with them to the plain — where there ſtood the body of his followers, and an immenſe multitude of people from Jeruſalem and from every part of Judæa, and from the maritime country that lay contiguous to Tyre and Sidon—theſe were come to hear his doctrines, and to be miraculouſly cured of their various diſorders.

18 Accordingly thoſe, who laboured under madneſs or any other the moſt inveterate and obſtinate diſeaſes, then received inſtantaneous and perfect cures.

19 So that all who were afflicted with any diſtemper ſtrove to touch him — for by a ſingle touch, ſuch was the powerful efficacy that was derived from him, every indiſpoſition was in a moment expelled.

20 Jeſus then looking around upon his diſciples directed the following diſcourſe to them—HAPPY are ye who are endowed with true humility — you are the worthy members and ornaments of the goſpel diſpenſation.

21 Happy are ye who are now in indigent circumſtances, but contented and reſigned —— your ſuffering virtue will be moſt abundantly recompenſed—Happy are ye who now with ſincere contrition and remorſe deplore your paſt ſins — your preſent ſorrow ſhall be changed into ecſtaſies of joy.

22 Happy are ye, when the world ſhall purſue you with implacable hatred and deteſtation—when men ſhall violently expel and baniſh you from their ſociety—when they ſhall load you with abuſe and calumny, and hold even your very names in abhorrence on account of your ſteady and unſhaken attachment to my cauſe.

23 In ſuch an hour in-

[k] This name was given him on account of his being a very ſtrenuous and *warm* advocate for the Chriſtian cauſe—*Phaonius* was a zealous friend and follower of *Cato*. ζηλωτης Κατωνος. Plutarch Cæſar. p. 1317. Steph.

dulge the higheſt tranſports of heart-felt joy and rapture —— for in heaven there is a glorious crown for perſecuted virtue — The wiſe and holy prophets in former times ſuffered the very ſame indignities.

24 But dreadful will be your future condition, O ye rich, whoſe hearts ſuperiour wealth inflates with pride and inſolence—Your happineſs is only confined within the narrow limits of this life.

25 Dreadful too will be your future unhappineſs, who now riot in luxury and intemperance—you ſhall be excruciated with famine— Dire alſo will be your miſery, who yield your hearts to all the exceſſes of criminal gaiety and levity——you ſhall be overwhelmed with a flood of bitter ſorrow.

26 Dreadful will be your future puniſhment, when you gain the applauſe of men by preaching ſuch doctrines as flatter and palliate their vices —The falſe prophets and impoſtors in former ages were thus univerſally careſſed and honoured by the abandoned and depraved.

27 I enjoin upon all my auditors the following fundamental principles of my religion—Love your enemies—do friendly offices to thoſe who purſue you with hatred and malevolence.

28 Speak well of thoſe who load you with curſes——and return the abuſe and calumnies of thoſe who injuriouſly aſperſe and revile you, with prayer.

29 My religion requires you to ſubmit to unjuſt and contumelious treatment rather than requite it by revenge ——and to recede from your right in ſmall matters, rather than contend for it in quarrelſome law-ſuits.

30 Refuſe not your benevolent aſſiſtance to thoſe who ſollicit it——and as to thoſe who may violently wreſt from you any part of your property, rather incur the loſs with patience than reclaim it with paſſion and outrage.

31 Perform the ſame kind offices to others as you yourſelves would reaſonably expect if you were placed in their circumſtances.

32 What merit have you in loving only thoſe, whom you know will return your love—this is riſing to no higher attainments than perſons of immoral characters do.

33 And what virtue do you exerciſe in doing beneficent actions merely to thoſe, whom you are conſcious will requite you—a conduct which even the wicked obſerve.

34 And

34 And what ſuperiour acquirements do you diſplay by only lending to thoſe, whom you are ſure will repay you—The ſordid and avaricious worldling thus lends to another, becauſe he is certain of being reimburſed.

35 But it is incumbent upon you to riſe to higher degrees of moral excellence and virtue—Do you love and do beneficent actions even to your enemies, and lend to worthy objects in diſtreſs, without the mercenary hopes of a requital—ſuch illuſtrious virtue will be amply recompenſed, and exalt you to the moſt elevated and diſtinguiſhed degrees of future felicity —Thus you will reſemble the all-diffuſive goodneſs of God, who extends his benignity to the ungrateful and wicked.

36 Be ye therefore compaſſionate in imitation of the divine compaſſion.

37 Be not raſh in cenſuring and condemning others, leſt you provoke God to judge you with ſimilar rigor—But generouſly forgive, and eraſe from your breaſts the errors and injuries of your fellow creatures, and God will freely forgive you the offences you have committed againſt him.

38 Give to objects of compaſſion, and God will requite you with an ample, ſolid and ſuperlatively glorious recompenſe[l]—For the ſame conduct which you obſerve towards men, to *that* will God conform in the day of future retribution.

39 He then figuratively ſaid—Can one blind man with ſafety lead another?—Will not both miſerably wander and periſh?

40 The pupil is neceſſarily inferior in wiſdom and ſcience to his preceptor—but every ſtudent ought[m] to ſtrive to attain the ſame accuracy and perfection of knowledge as his maſter hath acquired.

41 Why fixeſt thou thine eye upon thy brother's conduct with a penetration that the ſlighteſt foible cannot eſcape——tho' at the ſame time thou thyſelf art guilty of great and ſcandalous vices.

42 With what face canſt thou admoniſh others of their errors, and exhort them to amendment of life, when thine own conduct is a notorious inſult upon thine admonitions?—Thou hypo-

[l] I am perſuaded that this member of the verſe is to be underſtood as I have tranſlated it—and ſo Dr. *Clarke* judiciouſly and juſtly interprets it.

[m] ἐσῳ which ſome MSS. exhibit is the true reading.

crite!

crite! firſt reform what is criminal in thine own life—and then gravely remonſtrate againſt the petty faults and follies of others [l].

43 There is no *good* tree that beareth *bad* fruit — nor doth a *bad* tree bear *good* fruit.

44 The true nature of every tree is infallibly diſcovered by its fruit — Thorns produce not the luſcious fig —the bramble bears not the generous grape.

45 The good actions of a virtuous perſon flow from the pure ſource of a good heart—the actions of a bad man come ſtained and tinctured from the impure fountain of a corrupt heart [m]—For men's outward actions and converſation are but the overflowings of their hearts.

46 Of what avail is the moſt zealous profeſſion of my religion, when ſeparate from the ſtrict obſervance of the duties I enjoin?

47 I will repreſent to you by the following ſimilitude the ſolid and unſhaken principles of every virtuous profeſſor of my religion, who hears the important truths with attention, and practiſes them with conſtancy.

48 [n] Such an one reſembles

[l] There are many beautiful paſſages in the *claſſics* which inculcate this uſeful advice.

Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut ſerpens Epidaurius? *Horat.* Lib. i. Sat 3.

Peras impoſuit Jupiter nobis duas:
Propriis repletam vitiis poſt tergum dedit,
Alienis ante pectus ſuſpendit gravem.
Hac re videre noſtra mala non poſſumus,
Alii ſimul delinquunt, cenſores ſumus. *Phædri* Fab. Lib. iv. 9.

[m] There are ſome fine lines to this purpoſe in that charming moral poet *Euripides*.

Ο μεν πονηρος, ουδεν αλλο πλην κακος·
Ος δ' εσθλος, εσθλος· ουδε συμφορας υπο
Φυσιν διεφθειρ', αλλα χρηστος εστ' αει.

Which I have thus tranſlated.

The vitiated heart is wholly bad,
The good one, good: Nor inſults, nor afflictions
Can dry its ſource, or taint its lucid ſtreams:
It flows the ſame, perennial in goodneſs. *Eurip.* Hecuba 594.

[n] Saint *Luke* eminently diſtinguiſhes himſelf in theſe two laſt verſes as an elegant *greek* writer—They vie in propriety and beauty of diction with the moſt celebrated paſſages of the *claſſics* both of *Greece* and *Rome*.

bles a perſon who intending to build an houſe, lays its foundation deep in the ſolid rock—ſo that when the torrent roars, and the winds and waves on every ſide aſſail it—it braves their united fury, and ſtands uninjured—being founded on the immoveable baſis of a rock.

49 But he who is a profeſſor of the goſpel, and lives in open violation of its precepts, is like a man who building an houſe lays its foundation on a looſe and fluid ſurface—which is unable to ſuſtain the ſhock of the firſt ſtorm that beats againſt it, but inſtantly ſinks and falls in wide and deplorable ruin.

## CHAP. VII.

1 AFTER he had finiſhed the preceding diſcourſe which the people heard with pleaſed attention, he entered into Capernaum.

2 It happened about this time that a centurion's favourite ſlave was very dangerouſly ſick, paſt all hopes of a recovery.

3 When the Roman officer heard that Jeſus was in the town, he ſent to the Jewiſh magiſtrates, begging they would wait upon Jeſus, and prevail with him by their entreaties to come to his houſe, and heal his beloved ſlave.

4 The magiſtrates accordingly came to Jeſus, and ſollicited this favour of him in the moſt earneſt terms—and, in order to enforce their petition, beſtowed the higheſt commendations on the diſtinguiſhed worth and character of the centurion.

5 Particularly applauding the love that this gentleman bore to the Jews and to their religion—which he had manifeſted by erecting a place of religious worſhip for them at his own expence.

6 Jeſus immediately complied with their requeſt, and went along with them—but when he was now almoſt arrived at his houſe, the centurion

Αλλ' ȣδ' ως δυνατο ρηξαι, μαλα περ μενεαινων·
Ισχον γαρ πυργηδον αρηροτες, ηυτε πετρη
Ηλιβατος, μεγαλη, πολιης αλος εγγυς εȣσα,
Ητε μενει λιγεων ανεμων λαιψηρα κελευθα,
Κυματα τε τροφοεντα, τα τε προσερευγεται αυτην. Il. O. 617.

Ille, velut rupes vaſtum quæ prodit in æquor,
Obvia ventorum furiis, expoſtaque ponto,
Vim cunctam atq; minas perfert cæliq; mariſq;
Ipſa immota manens——*Æneid*, Lib. x. 693.

ſent one of his friends to him —begging he would not put himſelf to ſuch inconvenience upon his account, for that he deemed himſelf unworthy to admit ſo divine a perſonage under his roof,

7 aſſuring him, that he repoſed ſuch confidence in his power, that he was perſuaded that by a ſingle word he could reſtore his ſlave to perfect health,

8 and acquainting him — that as he, who was a Roman officer and appointed to maintain ſtrict diſcipline in his troops, could make his military orders obeyed the moment he gave them — ſo with the ſame facility he believed he was able to make the moſt obſtinate diſeaſes obey his powerful controul.

9 When Jeſus heard this meſſage, he was ſtruck with aſtoniſhment — and turning himſelf round ſaid to the crowd that followed him, I aſſure you I have not found in any one *Jew* ſuch a diſtinguiſhed inſtance of candour and of confidence in my power, as in this virtuous *Heathen!*

10 Accordingly when thoſe who delivered this meſſage returned, they found the indiſpoſed ſlave in perfect health.

§ — 11 IT happened the day after, as he was travelling to a town called Nain, accompanied with a large number of his profeſſed diſciples, and by an immenſe multitude of people;

12 at a very little diſtance from the place, a funeral proceſſion met him — a great number of the inhabitants were attending to the grave the corpſe of the only ſon of a diſconſolate widow.

13 When Jeſus ſaw her bathed in tears and overwhelmed in a flood of grief —ſo affecting a ſpectacle filled him with the ſtrongeſt ſympathy and compaſſion——he went up to her and bad her repreſs her ſorrow.

14 He then advanced up to the bier—which the ſupporters ſeeing ſtood ſtill—and touching it, ſaid, O youth awake!

15 Inſtantly the dead body ſat up, and ſpoke—Jeſus then preſented him to his mother.

16 Such an amazing ſcene filled all who were preſent with ſolemn reverence and awe—and they poured forth their grateful adorations to God, ſaying—What an illuſtrious prophet hath appeared among us!——What ſignal bleſſings hath God been pleaſed to confer upon his favourite people!

17 The report [o] of what the people unanimously declared on this occasion was soon universally diffused, not only in the adjacent country, but in every part of Judea.

§—18 THE disciples of John hearing the fame of these stupendous miracles reported them to their master — upon which he immediately selected two of them,

19 and dispatched them to Jesus, begging he would inform him, whether he really was that eminent personage whom they had so long and ardently expected—or whether he still was to be the future object of their hopes.

20 Accordingly they waited upon Jesus, and said —— John the baptist hath deputed us to you, begging to be informed whether you are that illustrious prophet the scriptures teach us to expect—or whether some other is still to be the object of our hopes.

21 It happened that at the time when they delivered their message, that Jesus was employed in restoring sight to the blind, and reason to the disordered in mind—and in freeing great numbers of people from a variety of other maladies.

22 Jesus after performing these several miraculous cures in their presence turned to them and said—Go and deliver to John a faithful account both of what you have seen yourselves and heard reported by others—Tell him that the blind are restored to their sight, the lame to the use of their limbs, the lepers to perfect health, the deaf to their hearing, the dead to life, and the dejected spirits of the poor are exhilarated with the joyful prospect of immortality [p].

23 And thrice happy is he whom neither the obscurity of my birth, or the meanness of my circumstances, are able to prejudice against me.

§—24 AFTER the departure of John's messengers, Jesus took occasion to speak to the collected multitudes concerning John — He said to them, What sudden phænomenon induced you to flock to the wilderness in such vast crowds? —Did you hasten thither with such eager steps to see some common and trivial object?

25 What was it attracted

[o] Viz. that he was a great prophet. The very accurate *Macknight* hath justly observed this.

[p] The clear discovery of a future state was the ευαγγελιον, the *good news* to mankind.

such

ſuch univerſal admiration?—Did you all repair thither to ſee ſome perſon who ſuddenly made his appearance there in a gay and fantaſtic dreſs? —— No! —— Rich and ſplendid robes are worn in the magnificent palace, not in the dreary wilderneſs.

26 What was it then you crowded to ſee there?—Was it a prophet?—Yes—and a prophet I aſſure you of greater eminence and dignity than any of the preceding.

27 For this is the very perſon, who is the object of the following prediction in Malachi —Behold! I will ſend a meſſenger to be thy forerunner, in order that univerſal attention may be excited, and that the minds of men may be previouſly diſpoſed to receive thine inſtructions."

28 I aſſure you that under the moſaic diſpenſation there never appeared a prophet of ſuperior eminence to John the Baptiſt—nevertheleſs the moſt ignoble and obſcure teacher of the goſpel is inveſted with a ſublimer office then he was.

29 The common people indeed, and particularly the taxgatherers, heard his inſtructions with candid and unprejudiced minds, and ſubmitted to his baptiſm—vindicating the wiſdom, and chearfully complying with the gracious deſigns, of God in ſending ſuch an illuſtrious prophet.

30 But the Phariſees and the doctors of the law would not be baptiſed by him, but with invincible obſtinacy rejected and fruſtrated the kind intentions of heaven for their reformation and happineſs.

31 [q] But ſuch is the perverſeneſs of temper that the preſent generation diſcovers, that no method of inſtruction will produce upon them its intended effects—They may be properly compared

32 to a number of peeviſh children, who are determined not to be pleaſed with any thing their companions ſay or do—who, when their playfellows are in the height of mirth and chearfulneſs, appear ſulky and ſullen — but are immediately in tranſports when they ſee others diſſolved in tears.

33 The diſingenuous perverſeneſs of the preſent age is evinced from the averſion and contempt they have equally ſhown both to John's inſtructions, and to mine — tho' our methods and manners were entirely diſſimilar— for John practiſed rigid obſtemiouſneſs, and affected

[q] See the MSS.

great auſterity and mortification in his diet and dreſs—upon which they exclaimed —A mad enthuſiaſt!

34 The ſon of man, on the contrary, ſtudied no ſuch ſingularities, entertained no ſcruples about any particular kind of food and liquor; but freely aſſociated and converſed with men of all profeſſions and conditions without diſtinction —yet ſtill they are diſguſted, and cry out—What a ſlave to appetite! How exceſſively fond of wine! What an inſeparable companion of tax-gatherers and other profligate wretches!

35 But thoſe who are the real friends of virtue, conſcious of its invaluable worth, embrace it, what exterior form ſoever it aſſumes, and obey its dictates in what method and manner ſoever they come recommended.

§—36 ABOUT this time one of the Phariſees aſked him to dine with him—he complied with the invitation, and went with him to his houſe.

37 But as he was at table, a woman in the town of an immoral character, hearing that he was at dinner in the Phariſee's houſe, brought an alabaſter box, full of rich perfume,

38 and entering the room, ſtood at his feet, bathed in a flood of tears, which falling on his feet ſhe wiped them with her long diſhevelled hair, and after imprinting on them the moſt ardent kiſſes, ſhe diffuſed over them the rich and fragrant perfume.

39 When the gentleman, who invited him, ſaw the behaviour of this woman, and that ſhe ſtood unreproved—he could not forbear ſaying to himſelf—It is impoſſible this perſon can be a prophet!—Had he been endowed with prophetic gifts he would have known that this woman, who takes theſe liberties with him, is an abandoned ſinner.

40 But Jeſus, who knew the ſecret reflections he indulged, turned to him and ſaid—I deſire your ſentiments, Simon, on the following caſe —Be pleaſed, Sir, he replied, to recite it.

41 A certain gentleman had two debtors —— one owed him five hundred denarii, the other fifty.

42 When the creditor examined into their affairs, and found them both to be in wretched and indigent circumſtances, he generouſly expunged the whole debt which they both had contracted —— Now which of theſe two will be

be affected with moſt gratitude and love to their benefactor?

43 In my judgment, replied Simon, that perſon will, who had the greateſt debt freely remitted—Your determination, ſaid Jeſus, is undoubtedly juſt.

44 He then pointing to the woman ſaid to Simon — See this affectionate penitent! When I entered your houſe, you gave me no water to waſh my feet — This defect ſhe hath ſupplied by bathing my feet with her tears—and wiping them with her hair.

45 You gave me not the friendly and accuſtomed ſalutation — but ſhe, from the moment ſhe entered, hath impreſſed many affectionate kiſſes upon my feet.

46 You gave me no oil to anoint mine head [r] — but ſhe hath perfumed my feet with the moſt grateful fragrance.

47 For which extraordinary and moſt affectionate teſtimony of her love to me, I aſſure you, that all her numerous crimes ſhall be for ever cancelled — and as the love of the beneficiary will be in proportion to the benefaction conferred—he who hath a ſmall debt remitted, being touched with a proportionally ſmall degree of gratitude—ſo this woman having all her crimes, which are very numerous, at once totally obliterated, will love her benefactor with the higheſt degree of ardour and conſtancy.

48 He then turning to the woman ſaid—From this moment all thy paſt ſins are forgiven!

49 The company who ſat at table with him, hearing ſuch language, ſaid one to another, What perſon is this, who thus impiouſly arrogates to himſelf a power to forgive ſins?

50 But Jeſus, diſregarding their invidious murmurs, repeated his aſſurance to the woman, ſaying, The faith you have repoſed in me hath ſecured to you this bleſſing — Go and enjoy all that mental happineſs, which ſo diſtinguiſhed a favour muſt impart.

[r] *Waſhing the feet* and *anointing the head with oil*, were the *firſt* civilities that were paid, both among the *Jews* and *Greeks*, on entering a friend's houſe. Theſe friendly cuſtomary offices this Phariſee had neglected.
Αυταρ επει λουσεν τε και εχρισεν λιπ' ελαιῳ. Odyſ. K. 364.

## CHAP. VIII.

1 AFTER this Jesus, attended with his twelve disciples, took a tour thro' the towns and villages in those parts—proclaiming where-ever he came the joyful news of the speedy erection of the kingdom of God.

2 The following women also now accompanied him, whom he had miraculously healed of dreadful and inveterate diseases—Mary Magdalenè, whom he had cured of raging madness;

3 Joanna, the lady of Chuza king Herod's steward, Susanna—and many other women besides, who all supported him by their generous and charitable contributions.

§—4 There being about this time an immense concourse of people from all the neighbouring towns collected together, he addressed to them the following parable.—

5 AN husbandman went out to sow his grounds—and scattering his seed in every direction around him, some chanced to fall upon the hard beaten path, where the birds, impelled by hunger, soon picked it all up.

6 Others fell upon rocks slightly covered with a thin surface of soil —— into which being admitted, it instantly sprung up and as instantly withered—being entirely destitute of moisture to supply and invigorate it.

7 Some fell among weeds —— which shooting their tall luxuriant tops above it choaked and killed it.

8 Others fell upon good soil—in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious increase—At the conclusion of this apologue he exalted his voice and said, Let every one whom God hath endowed with understanding and reason cultivate and improve those powers in the diligent study of truth and wisdom.

9 His disciples afterwards coming to him, in private begged he would give the explication of the fable he had just recited.

10 He said to them —— Your virtuous dispositions entitle you to an unreserved acquaintance with the peculiar truths and discoveries of the gospel dispensation—but the prejudices of the mixed multitude oblige me to throw over naked truth the veil of fiction—for the moral dispositions of the present age are such, that tho' they see the most signal miracles they are not convinced; and tho' they hear well-attested accounts of the

the exertion of ſupernatural power, they give theſe reports no credit.

11 He then gave them the following explanation — By the ſeed is denoted the inſtructions of the goſpel.

12 By the ſeed that fell on the hard beaten path are repreſented thoſe whoſe hearts are rendered callous and inſenſible by prejudice and vice — and whoſe irregular and predominant paſſions deſtroy all the good inſtructions, that can be imparted to them.

13 By the ſeed that fell on the rocks ſlightly covered with ſoil are intended thoſe, who with tranſport embrace the doctrines of the goſpel, as ſoon as propoſed to them —but being deſtitute of that native goodneſs of heart into which its principles may ſtrike root, their convictions are but temporary — ſo that when the firſt perſecution aſſails them, they immediately renounce it and apoſtatize.

14 The ſeed that fell among thorns indicates thoſe, who admit the principles of the goſpel—but worldly anxiety, the luſt of gold, and an ever-raging paſſion for ſenſual pleaſures intercept all nouriſhment from it, and kill it before it hath attained to its maturity.

15 The ſeed received into good ground correſponds to the native probity and genuine virtue of thoſe, who having admitted the truths of the goſpel, faithfully retain and cheriſh them in a good heart, and by aſſiduous culture advance them to the higheſt degree of improvement and perfection.

16 He moreover ſaid to them — The knowledge I communicate to you in private, do you freely impart to others in public — for a lamp is not lighted with a deſign to ſhut it up in a veſſel, or to hide it under a bed — but in order to be ſet on ſome conſpicuous place, that its uſeful beams may be diffuſed around.

17 Let the important truths, therefore, in which I inſtruct you in ſecret, be openly promulgated, and let the world profit from thoſe uſeful inſtructions which have been dictated to you in ſilence and ſolitude.

18 Be careful, therefore, to attend with diligence to the leſſons of duty I deliver to you — for he who hath by the diligent cultivation of his intellectual powers already gained any meaſures of knowledge, ſhall receive a greater and nobler acceſſion to his preſent fund — but he who ſuffers his mind to ruſt in

in ſloth and indolence will in time forfeit thoſe very improvements which he may have already made.

§—19 AFTER this, as he was inſtructing the people, his mother and his brothers wanted to ſpeak to him, but could not gain acceſs to his perſon by reaſon of the ſurrounding multitude.

20 A perſon who perceived them waiting without, ſaid to him—Your mother and brothers are now ſtanding on the outſide of the crowd, deſirous to ſpeak with you.

21 Upon this information he turned to the multitude and ſaid — I eſteem thoſe as my neareſt and deareſt relatives, who diligently attend to divine inſtruction and conſtantly obey it.

§—22 SOME time after this he and his diſciples going aboard a veſſel, he ordered them to row acroſs the lake.

23 During the paſſage he ſunk into a profound ſleep—in the mean time it blew a dreadful ſtorm — the waves laſhed over the ſides of the veſſel, and they were in imminent danger of being loſt [s].

24 In this frightful criſis they came about him in great terrour and waked him, crying—Sir! we are periſhing! we are all periſhing! — He got up and authoritatively commanded the winds to be ſilent, and the billows to ceaſe their roaring—Inſtantly they were huſhed — inſtantly there inſued a perfect calm [t].

25 He then ſaid to them, How weak is the confidence you ſtill repoſe in my miraculous power! — But this amazing ſcene ſtruck them with inexpreſſible aſtoniſh-

[s] — Ωσε μεγα κυμα θαλασσης ευρυποροιο
Νηος υπερ τοιχων καταβησεται, οπποτ' επειγη
Ις ανεμος· ἡ γαρ τε μαλιστα γε κυματα οφελλει. *Il.* O. 381, &c.

—— Ως οτε κυμα θοῃ εν νηῒ πεσησι
Δαβρον υπαι νεφεων ανεμοτρεφες, ἡ δε τε πασα
Αχνη υπεκρυφθη· ανεμοιο δε δεινῳ απτης
Ισιῳ εμβρεμεται· τρομεουσι δε τε φρενα ναυται
Δειδιοτες· τυτθον γαρ υπ' εκ θανατοιο φερονται. *Il.* O. 624, &c.

[t] Και τοτ' επειτ' ανεμῳ μεν επαυσατο, ηδε γαληνη
Επλετο νηνεμιη—Odyſ. E. 391.

Αυτικ' επειτ' ανεμῳ μεν επαυσατο, ηδε γαληνη
Επλετο νηνεμιη, κοιμησε δε κυματα θαιμων. Odyſ. M. 168.

ment,

ment, and they looked one upon another, saying, What stupendous power do we here see exerted! What an illustrious and divine personage is this, who only speaks, and the tempestuous winds and agitated seas obey his sovereign mandate!

26 They soon reached the opposite shore, which was in the region of Gadara, and directly over-against Galilee.

27 Immediately upon his landing he was met by a man, who was formerly an inhabitant of the town, but had been for a very considerable time afflicted with raging madness — this wretched object lived not in any house, but rambled naked among the dreary sepulchres of the dead.

28 As soon as he saw Jesus, he ran up to him, and with a violent and frightful vociferation cried out, O Jesus, son of the most high God! what business have you with me! Let me entreat you not to aggravate my torments.

29 This unhappy creature, whom Jesus was going miraculously to heal, was frequently agitated with such violent fits of distraction, that he would burst the strongest bonds and fetters, in which he was confined, and with frantic rage and fury rush into the wild and unfrequented deserts.

30 Jesus asked him his name—my name, he replied, is *Legion*—for a *legion* of dæmons have taken possession of me.

31 The madman then begged that he would not precipitate his dæmons into the profound abyss.

32 It happened that there was, at some distance, a large herd of swine feeding on a mountain——the madman uttering such extravagant things as persons disordered in their intellects always do, earnestly importuned Jesus that the dæmons which were in him might enter the swine — Jesus accordingly suffered the swine to be seized with madness.

33 Immediately the whole herd rushed forward in the wildest confusion — ran with the greatest violence down a steep precipice—plunged into the lake—and all perished in the waves.

34 The keepers, who were spectators of this scene, fled with the utmost precipitation and alarmed the town, and country around.

35 Struck with an account so astonishing, great numbers soon flocked to the place to convince themselves of the truth of these facts — When this

this concourſe of people came to Jeſus, and found the madman ſitting at his feet in tranquillity and compoſure, reconciled to the uſe of cloaths, and reſtored to the full enjoyment of his intellectual powers — they were ſeized with the laſt terrour and amazement.

36 Thoſe then who were preſent gave them a diſtinct detail of the whole tranſaction —how the herd was loſt, and how the diſtracted perſon was miraculouſly healed.

37 Upon this the people who were aſſembled on this occaſion from every part of the adjacent region of Gadara, were ſeized with extreme terrour, and unanimouſly entreated him to leave their country — at their united ſolicitation he went aboard the veſſel, deſigning to repaſs the lake.

38 Here the perſon, whom Jeſus had lately cured of madneſs, ſeeing him about to depart, began to ſollicit him in the moſt earneſt terms, that he would permit him to be his inſeparable companion — But Jeſus diſmiſſed him, and ſaid,

39 Go home, and report to thy relations and countrymen the great bleſſings that God hath beſtowed upon thee — Upon this he departed, and publiſhed in every town and place where he came, what a monument he was of the miraculous power of Jeſus!

40 On his arrival on the oppoſite ſhore a vaſt multitude, who all ardently waited his return, ſaw and received him with tranſport.

41 Here a perſon of great eminence, called Jairus, the principal ruler of the ſynagogue, advanced up to him, and proſtrating himſelf at his feet, implored him to go with him to his houſe,

42 telling him, overwhelmed in a flood of grief, that his only daughter, who was about twelve years of age, was now in the agonies of death——— Jeſus immediately went along with the ruler — but in his way was greatly embarraſſed and incommoded by the ſurrounding crowds.

43 Among whom was a woman who had for twelve years been greatly afflicted with a flux of blood, and had ſpent all her fortune in making trial of various phyſicians, but could not receive any benefit from all the different remedies they had preſcribed.

44 This perſon ſtole ſoftly behind him, and unperceived by any one touched the hem of his garment — That very moment

moment the blood ceaſed to flow.

45 Jeſus immediately turned round and aſked, who it was that had juſt touched him —Thoſe who were around his perſon declaring they had not, Peter and ſome others who were with him ſaid to him, How is it poſſible, Sir, but this muſt happen, when you are encircled and preſſed on every ſide with ſuch an immenſe crowd.

46 Jeſus ſaid, Somebody hath touched me—for I am conſcious that ſalutary virtue hath been educed from my perſon.

47 The woman ſeeing, that ſhe could not paſs undiſcovered, came up to him terrified and trembling, and proſtrating herſelf at his feet, told, before the multitude, the cauſe that had induced her to touch him, and that ſhe was inſtantaneouſly reſtored to perfect health.

48 Jeſus ſaid to her, Daughter, remove your fears ——your confidence in my power hath effected your cure —Go and aſſure yourſelf that your diſeaſe is forever expelled.

49 During this tranſaction, as he was ſpeaking theſe words, a meſſenger was diſpatched to the ruler, informing him, that his daughter had breathed her laſt, and that the prophet need not trouble himſelf to come down to the houſe.

50 When Jeſus heard this meſſage delivered, he ſaid to the ruler, Diſpel your ſorrows —repoſe an unſhaken confidence in my power, and ſhe ſhall be reſtored to life.

51 Entering the houſe he ſuffered none to accompany him, but Peter, James, and John, and the parents of the young lady.

52 Here a mournful ſcene preſented itſelf——all in the houſe were diſſolved in tears, deploring her premature and unhappy death—Jeſus ſaid to them, put an end to theſe exceſſes of grief and ſorrow —the young lady is not dead, ſhe is only ſunk into a profound ſleep.

53 For theſe words the mourners could not forbear expreſſing by their looks the contemptible opinion they had of him as a prophet—they all knowing very well that ſhe was really dead.

54 He then, after ordering them all to quit the room, took the dead body by the hand, and with a loud voice cried, Young lady riſe!

55 That moment ſhe was reanimated—that moment ſhe got up——He then ordered them,

them, as a convincing proof that she was restored to perfect health, to bring her victuals.

56 So amazing a spectacle seized her parents with the last astonishment—whom he strictly charged not on any account to divulge the miracle.

## CHAP. IX.

1 ABOUT this time he called his twelve disciples together before him in a body, and solemnly invested them all with a power to expel madness and every other obstinate disease.

2 When he had endowed them with spiritual gifts and miraculous powers, he sent them out to publish the joyful news of the gospel dispensation, and to confirm their doctrines by miraculous cures.

3 Before he dismissed them he said, Make no anxious provision for your journey, and take with you neither bread or money, neither two sticks, or two upper garments.

4 Whatever families admit you, show yourselves content and satisfied with the accommodations you meet with——and remove not to any other all the time you stay in the place.

5 Whatever towns refuse to give you and your doctrines a favourable reception, at your departure raise up the dust under your feet upon them, for a public testimony of their incredulity and impenitence.

6 With these instructions they departed, and travelled thro' the towns and villages, proclaiming every where the joyful news of the speedy erection of the kingdom of God, and healing every malady to which the human body is liable.

§ — 7 WHEN Herod the tetrarch heard of all the miracles he performed, the fame of which was now universally celebrated—it filled his breast with painful uncertainty and perturbation, because some asserted that he could be no other than John, whom providence had raised from the dead.

8 Others again peremptorily averred that it was Elias, who had made his appearance —while a third party as strenuously contended that he was some other of the antient prophets, whom God had now restored to life.

9 But Herod said — I beheaded John — but who is this person of whom I hear these strange accounts? — The repeated information he received of his amazing miracles

racles greatly excited the king's curiosity, and he discovered an extreme desire to see Jesus.

§—10 THE apostles having executed the commission he gave them returned, and gave Jesus a particular detail of the success they had met with — He then took them with him, and privately withdrew into a remote solitude, at a considerable distance from a town called Bethsaida.

11 But the multitude remarking the place whither he had retired, they all followed him, and collecting together around him in this recess, he discoursed to them on the principles and duties of the gospel —and healed all who laboured under any indisposition.

12 When the day was now far advanced, the twelve disciples came to him, and reminded him of the necessity of dismissing the multitude —that they might have time to reach the nearest towns and villages, and provide themselves accommodations — for the place they now were in was an uninhabited desert.

13 He said to them, Furnish them yourselves with refreshment — all our present stock, they replied, amounts only to five loaves and two fishes—unless you would have us go and buy victuals for this immense multitude.

14 For their number amounted to about five thousand—He then ordered his disciples to make them sit down in regular companies—fifty in a company.

15 They obeyed his injunctions, and disposed all the people in a methodical and uniform arrangement.

16 Jesus then took the five loaves and the two fishes, and solemnly looking up to heaven, blessed God — he then delivered these to his disciples to distribute among the multitude.

17 And by his miraculous multiplication of this pittance all this numerous assembly were entertained with a plentiful repast — so that after all were satisfied, there were collected fragments sufficient to fill twelve baskets.

§—18 SOME time after this as he was offering up his devotions, attended only by his disciples —— he asked them, what opinion the vulgar entertained of him.

19 There is a great diversity of sentiments, they replied, concerning you — for some assert that you are John the Baptist — some that you are Elias — and others maintain that you are one of the antient prophets providentially raised to life.

20 He interrogated them what

what conception they themſelves had formed of him — Peter replied, We believe you to be the great Meſſiah.

21 Having heard this declaration, he peremptorily charged them all not to divulge it to the world:

22 at the ſame time aſſuring them — that the ſon of man would ſhortly be involved in the moſt dreadful ſufferings — be publickly rejected and vilified by the magiſtrates, the high-prieſts, and the whole body of the clergy — that they would ſhed his blood — But on the third day he ſhould be raiſed to life.

23 He then ſaid to them all — If any one is deſirous to approve himſelf as my true and genuine diſciple, let him deny himſelf every ſenſual and ſinful gratification — and with deliberate fortitude and compoſure chearfully ſubmit to that ſeries of ſorrows and perſecutions, which I have ſuſtained before him.

24 For that perſon that chooſes to ſave his life by mean and criminal compliances, ſhall be for ever deprived of it — but he who loſes his life for his inviolable attachment to my cauſe, ſhall regain it with infinite advantage.

25 And what would the acquiſition of all the riches and grandeur of the world ſignify to him who ſhould forfeit life, and incur the everlaſting loſs of his exiſtence!

26 Whoever therefore is aſhamed of me, and publickly abjures my religion, may aſſure himſelf, that the ſon of man will publickly renounce and reject him in that ſolemn day, when he ſhall deſcend to judge the world, veſted with the matchleſs glory of his ſupreme Father, and attended by a moſt ſplendid retinue of angels.

27 Be aſſured alſo of this as a moſt certain truth, That there are ſome perſons now before me who ſhall live to ſee the erection of the goſpel kingdom.

§ — 28 ABOUT a week after this, he took Peter, James, and John — and aſcended with them to the ſummit of a lofty and ſequeſtered mountain to pour out his pious adorations to God!

29 But behold! as he was engaged in his devotional exerciſes — his perſon ſuddenly underwent a ſurpriſing alteration — and his cloaths emitted a white and dazzling effulgence.

30 After this two perſons in moſt glorious and reſplendent forms, who were Moſes and

and Elias, appeared — and entered into a conference with him.

31 The ſubject of their converſation was—the ſufferings he was to ſuſtain, and the exit he would ſhortly make at Jeruſalem.

32 Peter and his two companions however, before the perſon of Jeſus was thus metamorphoſed, had [u] ſunk into a profound ſleep — but upon their awaking they were preſented with the amazing ſpectacle of the glorious ſplendour that ſurrounded him—and ſaw the two prophets engaged in converſation with him.

33 When theſe two illuſtrious ſpirits ſeparated from Jeſus—Peter ſaid to him, O Sir, what a delectable reſidence might we fix here! — Permit us to erect three tents, one for you, another for Moſes, a third for Elias — He knew not what he ſaid — for the amazing ſcene had ſuſpended all his faculties.

34 While he was ſpeaking this, a bright luminous cloud advanced and fixed itſelf directly over them — The diſciples ſeeing the two prophets received up into this cloud, were ſtruck with ſolemn awe and terrour.

35 At the ſame time an articulate voice iſſued out of it—This is my ſon!—the object of my fondeſt affections —Attend and obey his inſtructions!

36 When theſe ſolemn words were pronounced Jeſus was ſtanding alone—This ſingular tranſaction the diſciples kept a profound ſecret —and according to the ſtrict injunction of Jeſus acquainted no one at that time with the glorious ſcene that had been exhibited before them.

§ — 37 DESCENDING the next day from the mountain, they were met by a numerous concourſe of people.

38 Among whom a perſon accoſted him in a loud voice and ſaid, Divine teacher! I beſeech you have compaſſion upon my ſon, for he is mine only child.

39 He is in a moſt ſhocking and deplorable condition —for he is ſubject to terrible fits, in which he roars in a moſt frightful manner — is dreadfully convulſed, and foams at the mouth—in theſe he lies a conſiderable time, ſuffering the moſt racking

[u] The verb being in the pluperfect tenſe — and the next member of the verſe, indicate that ſleep had overcome them *before* the commencement of the amazing ſcene.

and most horrible agonies.

40 This unhappy creature I brought to your disciples, imploring their assistance — but they could not relieve him.

41 Upon this Jesus broke out into the following exclamation, O incredulous and perverse age! how long shall I be a witness of your infidelity! How long shall I bear your incorrigible obstinacy— He then ordered the parent to bring his son to him.

42 But in his way he was seized with a fit—in which he lay convulsed in an horrible manner — Jesus then by his authoritative voice instantly expelled the disease —— and presented him to his father.

43 All present were seized with astonishment and awe at seeing the power of God exerted in so amazing and signal a manner—But, while all were engaged in devoutly expressing their wonder and surprize, Jesus turned to his disciples and said,

44 Suffer all the things of which you have been witnesses to make a strong and indelible impression upon your minds — for the son of man will shortly be delivered into the power of his implacable adversaries.

45 But they understood not his meaning — their prejudices prevented them from understanding it—they were afraid however to desire him to be more particular.

§—46 THE disciples about this time had been engaged in a warm debate, Which of them should be elevated to the highest and most distinguished post under their master, when he should establish his kingdom.

47 But Jesus, knowing the secret purposes they harboured in their breasts, took a little child, and placed it before him.

48 He then said to them, He that looks upon this child as an emblem of a true Christian, clearly comprehends the spirit and genius of the gospel, and understands the important end which my Father sent me into the world to promote — For whoever among you stoops to the *humblest* offices shall be exalted to the *highest* honours.

49 John said to him, Sir! we lately met with a man, who made use of your name in effecting miraculous cures —we therefore strictly forbad him for the future to take such freedom, as he is not a member of our society.

50 By no means hinder his usefulness, replied Jesus —— For amongst the prejudices of the present age, we have

have reaſon to regard every one as a friend to us who doth *not* oppoſe us..

§—51 THE period of his public miniſtry being now almoſt completed, and the time fixed for his aſcenſion to heaven approaching—he openly declared his intention of going up to the capital.

52 Accordingly he ſent meſſengers before, to provide the neceſſary accommodations for him on the road — Theſe entered a village belonging to the Samaritans, intending to prepare what was proper againſt his coming.

53 But the inhabitants peremptorily refuſed him admiſſion — merely becauſe his deſign apparently was to worſhip at Jeruſalem.

54 Two of his diſciples, James and John, being fired with indignation at this treatment of him, ſaid to him, Sir! will you give us leave to deſtroy theſe inhoſpitable wretches with fire from heaven [x], as Elias did his enemies.

55 But he turned and ſeverely reproved them, ſaying, You know not what diſpoſition the goſpel deſigns all its profeſſors to cultivate!

56 For the ſon of man did not deſcend from heaven and aſſume human nature to devote men to deſtruction, but to reſcue them from it.

§—57 As they were travelling, a perſon dazzled with the hopes of gaining preferment in his kingdom, advanced up to him and ſaid, Sir, I am determined to be your conſtant and inſeparable companion, wherever you go.

58 To this ſpeech Jeſus replied, You egregiouſly err, if you imagine I am going to eſtabliſh an earthly kingdom of grandeur and magnificence — ſo far from this that the [y] beaſts of the field and the fowls of the air are accommodated with better and happier conveniences than the ſon of man.

59 To another Jeſus ſaid, Adhere to my religion, and reſolve to be my true and faithful follower — The man

[x] It is very probable that from this incident he denominated them *Boanergés*, בְּנֵי רַעַשׁ the *ſons of thunder and tempeſt*. See Univerſal Hiſt. Vol. x. p. 547, 8vo.

[y] There is a fine paſſage ſimilar to this in a ſpeech of *Tiberius Gracchus* recorded by *Plutarch*. Τα μεν θηρια τα την Ιταλιαν νεμομενα, κα φωλεον εχει και κοιταιον εστιν αυτω εκαστω και καταδυσεις, τοις δε υπερ της Ιταλιας μαχομενοις και αποθνησκουσιν, αερ και φως, αλλα δε ουδεν μετεστιν, αλλ' αοικοι και ανιδρυτοι—πλανωνται.

*Plutarch. Edit. Stephan.* 8vo. p. 1518.

replied, I am determined to do so — only for the present permit me to go home first, and attend the funeral of my deceased father.

60 Jesus said to him, Let those who are dead to all sense of religion and virtue distract themselves with sordid cares — but do you inviolably devote yourselves to study and promulgate the doctrines of the gospel.

61 A third said, I have formed deliberate resolutions to attach myself inseparably to your cause — only at present allow me to go and take leave of my friends, and settle my domestic affairs.

62 Jesus said to him, I deem every person absolutely unfit to support and propagate my religion, who having once strenuously engaged in it, suffers himself to be diverted from it by earthly pursuits and secular concerns.

## CHAP. X.

1 AFTER this he selected from among his followers seventy other disciples — whom he previously deputed two and two together to every town and village, which he himself intended to visit——in order that they might prepare the minds of men for the reception of his doctrine.

2 To these he gave the following solemn charge before he dismissed them—— How copious is the harvest! but alas how few the labourers!—Do you earnestly pray therefore to the Creator of immortal souls, that he would of his infinite mercy raise and qualify a number of fit persons to reap so great and glorious an harvest!

3 By sending you abroad to preach the gospel, I am sensible I expose you to the rage and cruelty of an immoral and depraved world— consider yourselves therefore as lambs in the midst of wolves.

4 Be not solicitous to make any preparations for your journey — nor suffer any officious ceremonies and mere external forms of civility to detain you a moment on the road.

5 On your first entrance into any family greet it in the most friendly terms, and wish it every divine and human felicity.

6 And if the master of it be a person of real worth and virtue, the blessings you implore shall descend upon him — if not — the blessings you have supplicated the Almighty

ty to beſtow upon that family ſhall be imparted to you.

7 The virtuous and good will receive you into their families, and ſupply you with the neceſſaries and conveniences of life—to this ſupport the faithful diſcharge of your duty will entitle you — Continue in that family, that gives you a kind reception, all the time you ſtay in the place, and remove not from one family to another, that the world may not ſuſpect your moderation and temperance.

8 In every town that receives you ſhew yourſelves pleaſed with the victuals and accommodations that are provided for you.

9 Heal all the indiſpoſed that are in it, and ſolemnly proclaim to all its inhabitants the ſpeedy eſtabliſhment of the goſpel kingdom.

10 If any town refuſe you the rites of hoſpitality and reject your inſtructions—go into the ſtreets, and make this public declaration:

11 The duſt of your town we ſhake off from under our feet upon you, as a public teſtimony to you all of your wilful impenitence — Be aſſured however that the kingdom of God will very ſhortly be erected.

12 I ſolemnly declare to you, that in the general judgment much leſs ſevere puniſhment will be inflicted on Sodom than on that town.

13 Woe unto you, O ye inhabitants of *Chorazin* and *Bethſaida!* Had ſuch ſtriking proofs of miraculous power and divine authority been diſplayed before the citizens of Tyre and Sidon, they would have deemed the evidences irreſiſtible, and repented with the ſincereſt contrition and remorſe.

14 The inhabitants therefore of Tyre and Sidon ſhall be finally doomed to puniſhments leſs dreadful and ſevere than what you ſhall be devoted to.

15 And thou, O Capernaum, who haſt now by thy power and opulence mounted to ſo high an elevation, ſhalt then be precipitated into the loweſt gulph of deſtruction and miſery.

16 Every one who receives you, in effect receives me—he who rejects your inſtructions, rejects mine—and he who diſobeys mine admonitions, diſobeys the admonitions of God, who originally delegated and ſent me into the world.

§ — 17 THE ſeventy after having fulfilled their commiſſion returned to Jeſus in an ecſtacy of joy, and ſaid,

Sir, by the powers with which you invested us the dæmons were subjected to our controul.

18 He said to them, [z] Satan now no longer reigns triumphant — he is now deposed and fallen from that high elevation, which he hath so long occupied.

19 Behold! I endow you with power to vanquish your most fell and implacable adversaries [a] — and all their determined rage and rancour shall not be able to injure you or your cause.

20 Be not however elated with such joy on account of the obstinate and incurable diseases you have expelled —— but rather indulge the highest transports that your names are enrolled in the register of heaven.

§—21 AT that time Jesus in pious exultation poured forth his grateful acknowledgments to heaven in the following language—I thank thee, O thou great parent of universal nature, that thou hast hid the evidences of the gospel from those who value themselves upon their superior wisdom and erudition, but hast exhibited them in their full power and energy before humble and ingenuous minds — This procedure, O supreme Father of all, was in consequence of that plan which thine infinite wisdom and goodness originally formed — He then turned to his disciples and said,

22 God hath delegated me to reveal his will to mankind — and there is no being so well acquainted with the illustrious dignity and office with which I am invested, as my Father — nor is there any intelligent being favoured with so clear and sublime a perception of the nature and perfections of the Deity, as the son, and as all will entertain, who receive the Christian revelation.

23 He then addressed himself to his disciples and said to them in private, Distinguished is your happiness in being the spectators of these singular transactions!

24 For be assured, that great numbers of renowned princes, and illustrious prophets have ardently wished to

[z] By *Satan* is, figuratively, meant *Jupiter*, and the false absurd Deities of the *heathen* theology. This passage is a prediction of our Lord, expressed in the usual sublime prophetic stile, that the *pagan* establishment would be overturned by Christianity.

[a] He means the bigotted advocates of the *Jewish* and *Heathen* superstitions.

see

ſee the facts that you every day behold, and to hear thoſe inſtructions which are communicated to you, but this ſignal happineſs, which you enjoy, was denied them!

§ — 25 A Jewiſh clergyman ſtood up, and intending to make trial of his abilities and knowledge, ſaid to him—What courſe of practice ſhall I purſue in order to obtain eternal happineſs?

26 Jeſus ſaid to him, What doth the law enjoin upon this ſubject?

27 He replied — It inculcates upon us the neceſſity of loving God with a moſt pure, intenſe and unalienable affection—It alſo enjoins us to cultivate the moſt benevolent diſpoſitions towards our neighbour.

28 Jeſus ſaid to him, The anſwer you have returned is a juſt one——conform your life to theſe precepts, and you will obtain a bleſſed immortality.

29 But being deſirous to ſecure himſelf from errour and to know the exact limits of his duty, he reſumed the diſcourſe, and ſaid to Jeſus—— But who, Sir, is my neighbour?

30 Jeſus replied—A JEW being on a journey from Jeruſalem to Jericho, had the misfortune to fall in with a gang of highwaymen, who robbed him—ſtripped him of every thing he had—beat him unmercifully——and left him for dead in the road.

31 A prieſt happening to travel that way ſaw him lying in that deplorable condition—but turned his horſe to the other ſide of the road and went on—

32 A Levite too coming to the place viewed him for ſome time, as he lay covered with wounds and blood—— but rode by.

33 But a Samaritan travelling that road, when he came up to him, and ſaw him wallowing in blood, and ſenſeleſs — this ſhocking ſpectacle immediately awakened all his ſenſibility and tenderneſs.

34 He inſtantly flew to him——raiſed him from the ground—dreſſed his wounds —and with the moſt officious care and concern bound them up—He then took him in his arms, and placing him on his own beaſt, ſupported him on it till he reached the inn—— where he ſtill continued to ſhew him the ſame benevolence and compaſſion.

35 In the morning before his departure, he called his hoſt, and giving him two denarii, ſaid to him—Let me ſtrongly recommend to you the care of that unfortunate

creature—any farther expence that you may be at on his account, I will not fail most chearfully to defray on my return.

36 Now which of these three do you think was neighbour to the man who was thus barbarously treated by robbers?

37 Undoubtedly, said he, the person who gave him such benevolent assistance—Jesus said to him, Go and act in the same manner.

§—38 BEING on a journey and entering a certain village——a woman named Martha[b] sent him an invitation to her house.

39 He accepting it, her sister Mary sat down at his feet—listening to the instructions he delivered with the most eager and enraptured attention.

40 Martha, in the mean time being embarrassed in providing an entertainment, came to Jesus and said, Sir, by my sister's attendance upon you, the whole business of the house hath devolved upon me—order her to assist me in the necessary duties of the family.

41 Jesus said to her, Martha! you are now perplexing and distressing yourself in providing a grand and sumptuous entertainment,

42 when a simple and moderate repast is entirely sufficient——Your sister, therefore, is better employed, and hath made that wise and prudent choice, the happy effects of which will be for ever durable and permanent.

## CHAP. XI.

1 AS he was offering up his devotions in a certain place, one of his disciples greatly affected with the fervency of his prayers, said to him, after he had concluded, Sir, please to give us some instructions concerning prayer—since John taught his disciples in what manner to discharge this important duty.

2 He said to them, in your prayers conform to the following model—O thou great governour and parent of universal nature, who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most

[b] This name occurs in *Plutarch*'s *Marius*, p. 758. Edit. Stephan. 8vo. Græcè.

worthy

worthy thy nature, and perfective of their own! —May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed — May the inhabitants of this world pay as chearful a ſubmiſſion and as conſtant an obedience to thy will, as the happy ſpirits do in the regions of immortality.

3 As thou haſt hitherto moſt mercifully ſupplied our wants, deny us not the neceſſaries and conveniencies of life, while thou art pleaſed to continue us in it.

4 Pardon the numerous ſins that we have been guilty of towards thee—as we freely forgive and eraſe from our hearts the injuries that our fellow creatures have done to us—and ſuffer no temptation to aſſault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpoſe and reſcue us from vice and ruin.

5 After he had delivered this form he ſaid to them—one of you hath a friend—he runs to him in a great hurry at midnight——awakes him, and ſupplicates him in the following importunate manner—Do my friend lend me three loaves.

6 For a perſon for whom I have the greateſt regard being on a journey into this country [c], hath rode a long way out of his road merely to ſee me——and I have nothing at all in the houſe to ſet before him.

7 To theſe earneſt ſolicitations the churl within doors mutters—Why do you diſturb me at this unſeaſonable hour ——the door is locked and bolted—my children are with me in bed—I cannot riſe and give you what you want.

8 This perſon however, tho' poſſeſſed of ſuch a ſurly and brutal diſpoſition, tho' the common obligations of friendſhip cannot excite him to this benevolent office, will yet ſuffer himſelf at laſt to be prevailed upon by the dint of importunity and ſolicitation.

9 In the ſame *fervent* manner do you offer your petitions to God and he will graciouſly beſtow them — with the ſame earneſtneſs and fervour do you approach the throne of divine mercy, and you ſhall not be repulſed.

10 For the fervent prayers of every good perſon to the

[c] This is the meaning of the *original*, and greatly heightens the beauty of the ſtory.

Father

Father of wisdom and goodness to supply his wants and to strengthen his imperfect virtue, will not be rejected.

11 Learn from parental tenderness the indulgent disposition of the supreme Father towards his rational offspring—For is there any man, however abandoned and brutal, who when his child cries for bread, will give him a stone—or a serpent, when he desires a fish?

12 or when he requests of him an egg, will he put into his hands a scorpion?

13 If therefore parents of the worst characters give to their children what is proper and useful for them—how much more will the benign and compassionate Father of all impart divine assistance to his supplicants!

§ — 14 ABOUT this time there was brought to him a dumb idiot, whom he instantly restored to his intellects and speech — This spectacle struck the multitude with extreme astonishment.

15 But some who were present said, This person only ejects dæmons in consequence of a confederacy with Beelzebub their infernal prince.

16 While others, not convinced by these exertions of miraculous power, requested him to shew them some grand luminous phænomenon in the sky, as a proof of his divine authority and mission.

17 But he being perfectly acquainted with their malicious thoughts and unsurmountable prejudices against him, turned to them and thus addressed them — You ascribe my miracles to a compact with Beelzebub — but consider, that every kingdom torn by internal divisions is quickly reduced to a state of the most deplorable desolation and ruin—and every family full of discord and mutual animosity cannot flourish.

18 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissentions in his own kingdom—and consequently must consent to its weakness and demolition.

19 Besides, if I eject dæmons by a confederacy with Beelzebub — by whose assistance do your relations expel them———as to any real league or compact that they have with infernal spirits I refer you to their determination and judgment [d].

20 But if I exterminate dæmons, and heal the most

[d] See note on Math. xii. 27.

obstinate

obſtinate and incurable diſorders by a power communicated to me by the Deity—it follows that I am authorized by God to eſtabliſh his kingdom and promote the intereſts of his moral government.

21 The furniture and fortune of a ſtrong man remain in ſafety, while he guards them in a compleat ſuit of armour, and hath no foe to oppoſe him, but who is poſſeſſed of inferiour ſtrength.

22 But when a perſon of ſuperiour might attacks and vanquiſhes him, he ſtrips him of that ſtrong armour in which he confided —— pillages his houſe, and carries off the ſpoils in victorious triumph — So the power with which I am endowed to expel dæmons proves me poſſeſſed of force ſuperiour to theirs.

23 So far therefore am I from being an accomplice with Satan, as you inſinuate — that Satan diſclaiming all connections with me, oppoſes me with implacable malice — and is ſo far from being my auxiliary, that he cauſes the greateſt miſchiefs in order to counteract my deſigns [e].

24 When an impure ſpirit is ejected out of a man, it roams over dreary and inhoſpitable waſtes, in queſt of repoſe, but fatally diſappointed — Tired with devious wandering, and filled with deſpondency, it forms a reſolution, at all adventures, to return to its old reſidence:

25 But behold! on its approach it finds it furniſhed with every elegance for its reception.

26 Tranſported with this unexpected happineſs, it ranges in ſearch of its companions, and takes a number of dæmons of greater malignity and ferocity than itſelf — and they all take poſſeſſion, and render the laſt condition of that man infinitely more wretched and deplorable than it was before [f].

§—27 As he was engaged in this diſcourſe, a woman cried out in an ecſtaſy of admiration and wonder — Bleſſed is the woman, who brought thee into the world!

28 He replied, You ought rather to have ſaid, Bleſſed are thoſe who attentively hear and obey the word of God.

§—29 A VAST concourſe of people being at this time collected around him, he ſaid, How abandoned and perverſe is the preſent age! Not convinced by the miracles I per-

[e] See note on Matth. xii. 30.

[f] See note on Matth. xii. 45.

form,

form, they require me, for their conviction, to display before them some grand resplendent prodigy in the air — but as they have resisted all the other striking testimonies I have hitherto produced, no miraculous prodigy shall be farther indulged to them, except one that will be similar to what befel the prophet Jonah.

30 For as the miraculous restoration of Jonah after he had been ingulphed in the abyss and enclosed in the belly of a fish three days, was a proof to the Ninevites that he was invested with a divine commission—so a like signal proof shall the son of man exhibit to the present generation.

31 The conduct of the queen of Arabia will at the general judgment evince to the whole assembled world that the condemnation of the present race will be just —— for she felt such emotions at the report of Solomon's celebrated wisdom, that she hastened with impatient steps to Jerusalem—tho' situated at a great distance from her own dominions—— But the present generation treat a person of superiour wisdom and eminence to Solomon with the last contempt.

32 The behaviour of the inhabitants of Nineve shows the conduct of the present age to be absolutely inexcusable——For tho' Jonah only gave them verbal admonitions, attended with no miracles—yet they repented in deep and sincere contrition—But this age rejects a person endowed with infinitely greater authority and superiour dignity.

33 A lamp is not lighted in order to be concealed — but is placed on some conspicuous eminence, that all the house may enjoy its useful beams.

34 Reason is to the soul what the lamp is in darkness —if thy reason be therefore preserved strong and clear, it will illuminate all thy moral dispositions — But if the eye of reason be suffused with prejudice, or injured by vice, all thine intellectual powers will be lost in the shades of errour.

35 Be careful therefore lest thou wilfully obscure thy reason—for thy whole mind will then be involved in most deplorable darkness.

36 But if thou carefully preserve thy reason clear from the mists of prejudice and passion, it will throw the most pure and salutary light over all thy mental powers.

§—37 As he was thus instructing the people, a Pharisee invited him to dine with him

him—He accepted the invitation and sat down to dinner.

38 But the Pharisee was amazed, that he had not washed, before he sat down at the table.

39 Jesus said to him—You Pharisees are extremely careful in decorating and adorning the exterior part —— while the interior is deformed and polluted with avarice, oppression, and other enormous vices.

40 Absurd and preposterous conduct! Did not the great Being, who made the external form, create the internal intellectual powers — and will he not be more solicitous for the purity of the mind, than for the showy elegance of the body?

41 The only way to secure your minds from all moral impurity and pollution is, to do good with the wealth you have accumulated, and to contribute to the relief of the indigent and necessitous.

42 But O ye Pharisees! dreadful will be your future misery! — for you are most religiously scrupulous in performing all the little niceties of the ceremonial law, and with a most punctilious exactness mark the tithe of mint, rue, and other herbs — but entirely disregard the important duties of equity and the love of God —— *These* you ought to have made the great fundamental rules of your conduct, at the same time that you omitted not the ceremonial injunctions.

43 Woe unto you, O ye Pharisees! for it is merely to gratify your pride and ostentation, that you strive so vehemently to secure the most distinguished places in all religious assemblies—and to be complimented in all places of public resort with the pompous titles of Doctor and Rabbi!

44 Woe unto you, O ye hypocritical Scribes and Pharisees! Your vile hypocrisy is concealed from the eye of the world——like some secret graves, full of loathsome putrefaction and horror, over which men walk without perceiving them, or being able to distinguish from the common path.

45 An expounder of the law being present, when Jesus uttered these just invectives, interrupted him, and said, Sir! in satyrizing the vices of the age you include us, and reproach and insult our order.

46 Jesus replied, Dreadful beyond description, O ye expositors of the law, will be your future condemnation — for you oppress men with an intolerable

intolerable burden of ſevere and tedious obſervances—but will not in your own practice conform to any of thoſe ſtrict and rigid preſcriptions, which you impoſe upon others.

47 Great will be your future miſery! — for you build and laviſh every embelliſhment on the tombs of thoſe very prophets, in whoſe blood your anceſtors embrued their hands.

48 By the elegance you laviſh upon theſe monuments, you give a public glaring teſtimony, that you are the deſcendents of thoſe murderers — whoſe aſſaſſinations you alſo vindicate and juſtify in the face of the world, by building ſuch magnificent ſtructures for thoſe, whoſe blood your progenitors ſpilled.

49 To reclaim them, ſaid God, from their vices, I will ſend among them prophets and apoſtles——but ſome of theſe they will perſecute, ſome they will murder.

50 So that upon this very generation all the blood that hath been ſhed from the beginning of the world to the preſent time ſhall be revenged,

51 from Abel, down to Zacharias, whom you cruelly aſſaſſinated between the temple and the altar——all the blood, I repeat it, ſhed in this long ſeries of years ſhall be revenged on this very generation.

52 Shocking beyond idea, O ye expounders of the law, will be your future miſery!—for you contrive every method to prevent men from embracing chriſtianity—You are determined not to be convinced by its evidences yourſelves, and do every thing in your power to prevent perſons of good diſpoſitions from being convinced.

§—53 WITH theſe deſerved cenſures and reproofs the Phariſees and Scribes, who were preſent, were heinouſly exaſperated——and to have their revenge on him, they began to propoſe to him ſeveral enſnaring queſtions,

54 maliciouſly deſigning to circumvent him by theſe inſidious arts, and earneſtly longing to pick up ſome expreſſions he might inadvertently drop, on which they might ground an accuſation againſt him.

## CHAP. XII.

1 AN immenſe and infinite multitude of people being now collected together, who crowded and trod one upon another in a tumultuous manner—he addreſſed the following diſcourſe to his diſciples—Be ever cautious of being

being infected with hypocrisy, the predominant vice of the Pharisees, which like leaven hath spread and diffused itself thro' the mass of the Jewish nation.

2 But there is no vice, which they take such pains to screen from the eye of the world, but shall one day be brought to light—That darkness, in which they wrap their crimes, will one day be dispelled, and all their enormities be unvailed.

3 Let me therefore solemnly assure you, That what you transact in the shades of night shall be published in the open face of day—what you whisper in the most obscure and secret recess shall be proclaimed before the assembled world!

4 Since therefore the great day of retribution is approaching, accept, my dear and faithful companions, the following admonitions — Fear not those, who can only deprive you of a precarious being, but whose power extends no farther.

5 I will shew you, whom you ought to fear—Let that great Being, be the sole object of your fear, who can involve both soul and body in total and everlasting destruction—Let that great Being, I repeat it, be the sole object of your constant fear.

6 For if the meanest and most inconsiderable creatures are perpetually under the inspection of God, and perish not without his cognisance—how much more must divine providence interest itself in the guardianship and protection of rational beings.

7 God is intimately acquainted with all your minutest concerns, and the very hairs of your head are numbered by his all-comprehensive wisdom—Fear not therefore any sufferings and persecutions that men may inflict upon you—for an intelligent being is surely more entitled to the divine care and regards, than the irrational and inferior creatures.

8 Be assured therefore, that whoever, notwithstanding the rage of persecutors and the prospect of the greatest sufferings, shall with undaunted fortitude publickly profess his belief of Christianity, shall be publickly acknowledged for my true disciple before the angels of God, and the assembled world.

9 But whosoever shall be terrified into a recantation of his Christian principles, and openly renounce his profession—him will I also publickly reject in the day when mankind shall be convened before God's tribunal.

10 The

10 The most opprobrious calumnies against the son of man shall be forgiven — but he that with determined and invincible prejudice shall blasphemously ascribe the miraculous operation of God to the power and energy of wicked infernal spirits, precludes all conviction, and shall never be forgiven here or hereafter.

11 But when you are dragged before magistrates and courts of judicature, and carried before the most illustrious personages—be not anxious in studying what vindication you shall make of your principles and conduct.

12 For that God, in whose cause you are engaged, will enable you by his holy spirit, in that emergency, to apologize for yourselves.

§—13 As he was discoursing, a person in the crowd raised his voice and said, Great prophet! I desire you would admonish my brother to make a just and equitable partition of the paternal estate, that hath been left us.

14 He turned to him and said, Friend! I came not into the world to intermeddle in the civil affairs of men, or to adjust their secular property.

15 From this incident he took occasion to address to the multitude the following advice — Carefully guard against contracting an insatiable passion for accumulating wealth—For the happiness of life is not annexed to superior possessions.

16 With a view to this subject he recited the following fable —— IT HAPPENED that the immense estates of an opulent gentleman one year proved uncommonly fertile, and yielded him an exceeding rich and plentiful crop.

17 His heart exulted when he viewed the waving golden harvest—and as he looked over the wide extended prospect, he said to himself—— What shall I do with it all! —Where shall I repose it!— I have no place capable of containing half this immense crop!

18 After some time spent in anxious deliberations, he cried out in a sudden transport—I am determined immediately to pull down my barns—and I will erect grand and magnificent storehouses[s],

[s] Sepulchri immemor struis domos. *Horat.*

where I will amaſs all this copious and amazing produce of my fields.

19 When I have piled it all up—I will then ſay to my ſoul—Happy ſoul! Diſtinguiſhed is thy felicity! Thou haſt immenſe treaſures, from which thou wilt derive pure and permanent bliſs for a long, long ſeries of many diſtant happy years——Come, indulge thy ſoft envied repoſe—feaſt on the moſt delicious viands—taſte the moſt exquiſite liquors——and traverſe a circle of every amuſement and joy.

20 But while he was brooding over this enchanting proſpect and fondly anticipating all its happineſs—God ſaid to him, O thou unthinking mortal! this very night the lamp of thy vain life ſhall be extinguiſhed — and [g] what advantage to thee will then all the immenſe treaſures be, that thou haſt accumulated [h]!

21 Like this wealthy ſenſualiſt is every one, whoſe heart is ſolely engroſſed by riches, and totally alienated from God.

22 Wherefore I charge you ——addreſſing himſelf to his diſciples—to ſuppreſs all immoderate deſires of earthly pleaſures and indulgences, and not to be ſollicitous, How you ſhall gratify your appetites! What repaſts will give you the moſt pleaſure!—and what apparel add the moſt elegance and grace to your perſons!

23 For is not life of infinitely greater worth than all the refinements of luxury — and health of unſpeakably greater value than the moſt ſplendid robes?

24 Contemplate the ravens —They have no fields to ſow, no crops to reap, no barns to fill — yet the great parent of nature regularly ſupplies them with food—and ought you, whom God hath ſo highly exalted in the ſcale of being, to debaſe the ſuperior dignity of your nature by an uneaſy and reſtleſs anxiety for animal and ſenſual enjoyments?

25 Can any man by the

[g] So the *greek* ought to have been rendered—*whoſe* would have been expreſſed by Τινος.

[h] The inſcription on the tomb of the great *Cyrus*, which *Plutarch* informs us Alexander the Great ordered to be tranſlated into *Greek*, was this — O mortal! whoever thou art, know that I am *Cyrus* who founded the *Perſian* monarchy. Do not therefore envy me this little narrow turf which covers my body! *Plut.* Alexand. p. 1289. Steph.

Quid vici proſunt aut, horrea? quidve Calabris
Saltibus adjecti Lucani, ſi metit Orcus
Grandia cum parvis non exorabilis auro. *Horat.*

exertion of all his art and care prolong the period of human life a ſingle moment?

26 Since then you are not able to add the leaſt point of duration to the limits aſſigned to human life — why ſhould you ſuffer yourſelves to brood over an uncertain futurity with ſuch painful and melancholy ſolicitude?

27 Survey with attention the lillies of the field, and learn from them how prepoſterous it is for beings who are endowed with rational natures to cheriſh a ſolicitous paſſion for dreſs — Theſe ſuſtain no labour, theſe employ no cares to adorn themſelves — and yet are cloathed with ſuch inimitable beauty, as Solomon in all the ſplendour of his richeſt royal robes never equalled.

28 Since then God cloathes a tranſient and ſhort-lived flower with ſuch a rich and magnificent dreſs — ought you, who are endowed with ſuch ſuperior dignity, to diſtruſt the providence of God!

29 Cheriſh not therefore ſuch uneaſy thoughts as theſe, What ſhall I eat! What ſhall I drink! What ſhall I wear!

30 Theſe are enquiries that are perpetually corroding the minds of *Heathens*—but ought not to prey upon *your* happineſs—ſince your ſupreme and merciful parent knows that you require the common bleſſings and neceſſaries of life, and will graciouſly adminiſter them.

31 But do you aſpire after nobler enjoyments and purſuits than theſe—for let it be your principal ſtudy and concern to approve yourſelves as the obedient and virtuous ſubjects of God's moral kingdom — and his providence will not be wanting to ſupply you with the other inferior bleſſings that reſpect the body.

32 Do not, my ſelect companions, deſpair of God's ſupplying you with the neceſſaries of this ſhort and tranſient life, ſince his infinite goodneſs hath deſtined you to be the ſubjects of his celeſtial kingdom.

33 [1] Heſitate not to expoſe to ſale all your preſent fortunes, and diſtribute the money in relieving the diſtreſſed and indigent — by this beneficence you will acquire a fund that will never be exhauſted — and accumulate a treaſure, which no thief can approach, which no moth can corrode.

[1] This advice relates to the diſciples *only*: to whom this diſcourſe was peculiarly addreſſed.

34 It

34 It is of the greateſt importance that the affections be properly placed—for the mind is ſoon governed by its predominant paſſions — and where the treaſure is, there the heart is centered.

35 Be careful to exerciſe a conſtant unremitting vigilance, and be ever in an habitual preparation for my future coming.

36 In this reſpect imitate the care and diligence of faithful ſervants—who ſit up thro' the hours of night with indefatigable patience and inceſſant attention 'till their maſter returns from the nuptial ſolemnity, and open the door the moment he knocks.

37 Happy ſervants! whom their lord, coming at ſuch an unſeaſonable hour, finds in ſuch a vigilant and dutiful poſture!—He will compenſate ſuch diſtinguiſhed fidelity with a diſtinguiſhed reward.

38 Thrice happy ſervants; whoſe eyes not the midnight hour, or the lateſt watches of the night have been able to ſeal in ſoft and indolent ſlumbers—but who are ever vigilant and prepared for their maſter's reception.

39 Had any maſter of a family previous information at what particular hour of the night his houſe would be attempted, he would certainly ſit up, and prevent the thieves from breaking in.

40 With the ſame prudent vigilance be ye alſo ever fortified; that the ſudden advent of the ſon of man may not ſurpriſe you ſunk in ſupine negligence and inconſideration.

41 Here Peter interrupted him and ſaid, Sir! do you intend this figurative diſcourſe for the benefit of the multitude in general, or only of *us* in particular?

42 Jeſus replied, Every prudent ſervant to whom his lord hath committed the care of his domeſtic affairs during his abſence, will ſhew his fidelity in punctually executing his commands.

43 And happy will ſuch a faithful ſervant be if his maſter at his arrival finds him diligently employed in his duty.

44 He will aſſuredly reward ſuch induſtry and faithfulneſs with the principal direction of all his fortunes.

45 But if the wicked ſervant ſuffer negligence and careleſſneſs to ſteal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years—and in conſequence of theſe ſuggeſtions begin a courſe of profligacy and riot

—abuse his fellow-slaves with the most wanton cruelty—— and run into all the excesses of debauchery and drunkenness;

46 The lord of that servant will suddenly come upon him at an unexpected time, and surprise him in the midst of these scenes of irregularity and confusion—and will inflict upon him the most exquisite tortures, dooming him to the same wretched fate with the most depraved and abandoned infidels.

47 But that servant, who heard his master's orders, and perfectly knew his will ——but wilfully neglected to perform it, and addicted himself to habitual indolence and disobedience, shall suffer the most rigorous and excruciating torments.

48 While on him, who was unacquainted with his lord's pleasure, and yet acted inconsistently with the duties of his station, a milder and less severe punishment shall be inflicted —For as according to the rules of common equity, of him, to whom much was entrusted, much will be required—so in the day of future retribution, distinguished improvement will be expected from those to whom God hath given distinguished abilities.

§—49 My coming will occasion the fire of persecution to spread and rage in the most dreadful manner among mankind—and how ardently do I wish that the flame had already seized me its first destined victim!

50 For I have a dreadful scene of misery to undergo, and my mind will ever be greatly oppressed and tortured 'till I have sustained it.

51 Do you flatter yourselves with the sanguine hopes, that I shall subdue the whole world—and then establish a lasting universal peace—no—my coming into the world, will produce the most implacable discords and animosities.

52 For no sooner shall the gospel be published in the world, but in a family consisting of five persons, three of them will be at irreconcileable variance with two—these latter as embittered against the former.

53 It will occasion such dreadful quarrels, as will dissolve all the ties of natural affection, and break the most intimate bonds of consanguinity.

§—54 He then addressed himself to the multitude that stood around him and said—When you see a cloud rise in the west, you immediately say, A shower is forming —— and

and your obſervation is true.

55 When the wind alſo changes to the ſouth, you ſay, We ſhall now have ſultry heat—and your prognoſtication is ſoon verified.

56 Hypocrites! and are you ſo expert and infallible in your preſages of the weather — and yet not able with the greateſt preciſion and clearneſs to diſcern the particular marks and features of the preſent period?

57 Why do you not freely permit your own reaſon and underſtanding, in a caſe ſo perſpicuous and evident, to direct you to what is juſt and proper to be done?

58 Strive therefore to avert from you the divine diſpleaſure, before it overwhelm you, by ſpeedy repentance and reformation of life——for if a perſon, while his adverſary is conducting him before a magiſtrate, is too proud to endeavour to ſoften his reſentments by making every conceſſion——and is too obſtinate to appeaſe his anger by lenity and condeſcenſion——he will proceed to the moſt unhappy extremities:

59 and will finally involve him in that complicated miſery and ruin, which by an early reconciliation he might have prevented——but from which he will not be able to extricate himſelf, 'till he hath fully glutted his revenge.

## CHAP. XIII.

1 SOME who were preſent on this occaſion told him how Pilate had maſſacred a number of Galilæans as they were performing a ſolemn ſacrifice, and had mingled their blood in one common ſtream with the blood of their victims.

2 Jeſus ſaid to them, Do you infer from this, that theſe perſons were more abandoned and wicked than others of the Galilæans, becauſe they were aſſaſſinated in this ſhocking manner?

3 The inference is unjuſt——and let me add, that unleſs you ſpeedily repent and reform your lives, you will all periſh by a ſimilar deſtruction[k].

4 Or do you conclude that thoſe eighteen men, on whom the tower of Siloam fell, and buried them in its ruins, had been guilty of more heinous

[k] In *both* theſe inſtances, and in the parable of the *fig-tree*, he refers to the deſtruction of Jeruſalem by *Veſpaſian* and *Titus*.

and atrocious crimes than all the reſt of the inhabitants of Jeruſalem?

5 The concluſion is falſe—and you will all, let me ſolemnly repeat it, unleſs you ſincerely repent and amend your lives, be overwhelmed in ſimilar perdition.

6 He then recited the following fable—A GENTLEMAN had planted a fig-tree in a good ſituation and in an happy ſoil—and he came from time to time expecting to find it covered with fruit, but was always diſappointed.

7 At laſt, tired with long and fruitleſs expectation, he called the gardener and ſaid, I have been patiently waiting now theſe three years, in hopes that tree would bear, and have been always fruſtrated—cut it inſtantly down—it is only a nuiſance in my garden.

8 The gardener ſaid, Sir! let it ſtand another year—I will looſen the ſoil about it, and lay ſome freſh manure to its roots.

9 Perhaps with this aſſiſtance it may bear—if it does not, I will then cut it down.

§—10 As Jeſus was on the ſabbath inſtructing the people in one of the ſynagogues,

11 there was in the aſſembly a woman, who had been a miſerable ſpectacle for eighteen years—her body was bowed double[1], without her being in the leaſt able to raiſe herſelf upright.

12 When Jeſus perceived this unhappy object, he called her to him and ſaid—You are from this moment freed from your miſerable condition.

[1] She is ſaid, in Ver. 16, to have been thus afflicted by *Satan*. *Whom Satan*, it is in the original, *had tied together*. The body of a perſon, who went double, is here ſaid to be thus affected by the devil. From which we learn that any thing, which affected the human body in a *ſingular* and *extraordinary* manner, was by the people of thoſe times attributed to the agency of dæmons. The heathens talk in the ſame manner. *Macrobius* mentions women who were σεληνοβλητες *moon-ſtruck*, and σοτειροβλητες *Diana-ſtruck*, Saturn. i. 17. In *Plautus* we meet with *Cerrita*, *Cercs-ſtruck*, one whoſe mind was diſordered by *Cercs*. *Amphit.* Act. ii. Sc. ii. 144. *Edit. Var.* 1684. And there is a very remarkable paſſage in the *Odyſſey*, which I have never ſeen quoted on this ſubject, in which ſlow conſuming pains are attributed to the influence of a malignant dæmon. *Odyſ.* E. 396.

Ως δ' οταν ασπασιῳ ζιοτῳ παιδεσσι φανειη
Πατρῳ, ος εν νοσῳ κειται κρατερῃ' αλγεα πασχων
Δηρον τηκομενῳ, σογερῳ δε οι εχρας δαιμων.

13 He

13 He laid his hands upon her—inſtantly ſhe ſtood erect —and poured forth her ardent gratitude to God for this ſignal deliverance.

14 The ruler of the ſynagogue, being a ſpectator of this tranſaction, was heinouſly offended that Jeſus ſhould thus impiouſly prophane the ſabbath by performing miraculous cures—and he publickly reproved the people, ſaying, There are ſix days, in which any work is allowed to be tranſacted — come on theſe, and have your indiſpoſitions removed——but infringe not the ſacred duties of the ſabbath.

15 Jeſus turned to him and ſaid — Thou hypocrite! Doth any of you judge it a violation of the ſabbath to looſe his cattle from the ſtall, and drive them to water?

16 And ought not this daughter of Abraham, who hath been confined in ſuch a miſerable and unhappy condition for eighteen years, be releaſed from it on the ſabbath?

17 This ſpeech ſilenced his opponents, and covered them with confuſion—But the multitude, who had been witneſſes of ſuch amazing exertions of divine power, were tranſported with religious gratitude and exultation.

§ — 18 HE then ſaid by what ſimilitude ſhall I repreſent the goſpel diſpenſation?

19 It is like a ſingle grain of muſtard ſeed, which a man ſows in his garden — which imperceptibly grows larger and larger, 'till at laſt it becomes one of the moſt ſtately of the vegetable tribes —— and ſhoots out ſuch luxuriant branches as afford ſhelter and lodging to the fowls of heaven.

20 He again ſaid, What doth the goſpel diſpenſation reſemble!

21 It may be compared to leaven, which a woman mixed among a very conſiderable quantity of dough, 'till the whole maſs was fermented.

§ — 22 JESUS continued his journey towards Jeruſalem — inſtructing the people in all the towns and villages he paſſed thro'.

23 A perſon now ſaid to him, Sir! will there be but an inconſiderable number of thoſe who will be finally ſaved? — He turned and ſaid to the ſurrounding multitude,

24 Strenuouſly exert all your endeavours, to gain admiſſion within the narrow [m]

[m] He calls it *narrow*, becauſe the *Jews* of that age, concerning whom *only* he here ſpeaks, being almoſt univerſally abandoned, and rejecting all the evidences of the goſpel, would be excluded from happineſs.

gate of eternal life — Thousands, when the period of their trial is over, will importunately beg to be admitted — but shall be for ever repulsed.

25 When the master of the house hath shut and locked the door, and you approach it and knock, begging in the most moving and supplicant terms for admission — he will call out to you and ask you, Who you are that solicit for permission to enter his house at such an unseasonable hour?

26 You will then say, We are persons, Sir, who have frequently been happy in your conversation on earth, and have often heard you deliver, in our respective towns, your divine and heavenly discourses.

27 He will then reply, Notwithstanding what you assert, I do not know you — you have enjoyed singular advantages, but have misimproved them—You sinful and abandoned creatures depart!

28 You will be transfixed with the acutest misery and anguish, when you see Abraham, Isaac and Jacob, and all the eminent and illustrious prophets, enjoying the plenitude of celestial blessedness—and find yourselves for ever excluded from those happy seats!

29 For numbers of good men of every nation, and in the most distant regions shall there be all collected, and form one vast and happy society.

30 But those, to whom the means of securing this happiness were *last* offered shall be the *first* in embracing them—and those to whom they were *first* proposed, shall be the *last* to admit them.

§—31 SOME Pharisees that day came to him, and advised him to quit those parts with the utmost precipitation —telling him that Herod intended to apprehend, and put him to death.

32 Go and tell that fox, he replied, that I shall perform miraculous cures in his dominions for the three next ensuing days.

33 And I know that I shall perform them in safety and security——for it cannot be that a prophet be murdered any where out of the precincts of Jerusalem.

34 O Jerusalem! Jerusalem! Thou who hast murdered so many prophets, and hast stoned to death so many good men, who were sent to reform thee—For how many ages have I strove to save thee from ruin with all the anxious care and tender solli-

tude

tude of the moſt affectionate parent[n]—but you have obſtinately refuſed.

35 For this your incorrigible diſobedience, the moſt dreadful deſtruction ſhall overwhelm your city, and your country ſhall be depopulated—Nor ſhall you ever again ſee me preſent among you, 'till the time that you ſay, Unſpeakably happy is he, who is a profeſſor of the goſpel!

## CHAP. XIV.

1 BEING aſked to dinner by one of the principal men among the Phariſees, he accepted the invitation—but his conduct was narrowly obſerved with an inſidious deſign to cenſure and aſperſe him.

2 While he was in the houſe a miſerable object, ſwollen with the dropſy, was brought before him.

3 Jeſus turned to the expounders of the law and the Phariſees, who were there, and ſaid, Is it lawful to heal on the ſabbath day?

4 They maintained a ſullen ſilence—He then laid his hand upon him, healed him in a moment, and diſmiſſed him.

5 He then ſaid to them, Doth the ſtricteſt and moſt ſcrupulous perſon among you, when he ſees any of his cattle fallen into a pit, heſitate a moment to extricate and preſerve it on the ſabbath.

6 This argument confounded them—and with all their malice they were unable to obviate it.

7 Obſerving with what eagerneſs the company ſtrove to ſecure ſome of the principal and moſt honourable ſeats at this entertainment; he reproved their ambition and oſtentatious vanity in the following manner.

8 When you are invited to a nuptial feaſt, ſuffer not a principle of pride and arrogance to prompt you to ſelect one of the firſt places at table for yourſelf—for ſhould a perſon of greater dignity and eminence than yourſelf enter the room,

9 and the gentleman who invited you ſhould come, and order you to quit your ſeat for a perſon of his character—you would then be ſevere-

[n] In the *greek* it is—as an hen anxiouſly protecteth her chickens under her wings. This fine picture of tenderneſs is repreſented by that pathetic and moral poet *Euripides*.

Νεοσσοῦ ὡσει πτερυγας εισπιτνων εμας. *Troad.* 746.

ly

ly mortified, and descend from the elevation you had occupied, covered with blushes and confusion.

10 Upon such occasions go and choose one of the lowest seats—that when the gentleman takes a view of his guests he may say to you, My dear friend! you shall not sit there—I will place you according to the distinguished worth I know you to possess—This conduct will gain you the respect of the company, and conciliate that regard and honour to which genuine and unaffected humility and modesty are entitled [o].

11 For aspiring arrogance shall be debased, but humble virtue shall be exalted.

12 He then said to the person, who asked him to dinner, When you make a splendid and sumptuous entertainment, invite not merely your relations, your friends, and the opulent families in your neighbourhood —— for these will re-invite you to their entertainments, and return the civilities you have shewed them.

13 But when you make a magnificent feast, inform the cripple and the blind, the indigent and necessitous, and distribute the fragments of it among them, that they may also participate the plenty of your genial table.

14 This disinterested beneficence will secure you the divine blessing — These unhappy objects cannot recompense you—God will recompense you at the resurrection of the good.

15 One of the company hearing this discourse said, How distinguished will *his* happiness be, who lives under the reign of the Messiah, and shares that festivity and joy, that will then be universal [p].

16 He replied, AN OPULENT gentleman prepared a grand and splendid entertainment—and the preceding

[o] There is a story in *Plutarch* that illustrates this precept. One *Lucius*, who had been lately struck out of the list of *Senators*, entered the theatre one day, when there were some grand representations to be exhibited; the populace and Senators being all seated——He placed himself on one of the *lowest* and least honourable forms——The sight excited in the populace universal compassion——they could not bear it——They all clamoured, and insisted upon his sitting among the Senators——The *Senators* accordingly admitted him among them. *Plut.* Flamin, 694. Stephan.

[p] In the *original*, eat bread in the kingdom of God. The *kingdom of God* signifies the times of the Messiah. *Eating bread* cannot refer to the celestial world.

day

day ſent invitations to a great number.

17 Waiting a long time for his gueſts, but to no purpoſe — at laſt he diſpatched one of his ſervants to them, begging they would delay no longer — for every thing was ready to be ſerved up.

18 They then all began to make apologies for abſenting themſelves—I beg you would excuſe me to your maſter, one ſaid—I have lately made a purchaſe of an eſtate, and I am obliged this very day to go and view it.

19 Another ſaid, I hope your maſter will not be diſpleaſed at my abſence——I have juſt bought a couple of oxen for the plow, and I am going this moment to make a trial of them.

20 A third ſaid, I am now celebrating my nuptial ſolemnities, and it is impoſſible for me to come.

21 The ſervant returned and gave in the reaſons they had alledged for abſenting themſelves — The gentleman incenſed at their contemptuous treatment of him, ordered his ſervant inſtantly to go into the ſtreets and lanes of the town—and to invite to his houſe all the poor, the mutilated, the lame, and the blind he could meet with.

22 The ſervant ſoon returned, followed by a numerous train of unhappy objects —whom when he had diſpoſed, he went and told his maſter that the room was capable of containing a great many more.

23 The gentleman ſaid, Do you go then into the public roads about the city, and exert all the force and power of perſuaſion to prevail with every wretched creature you ſee, to come to my houſe — I am deſirous to have it filled.

24 For I am determined not to ſend any more invitations to thoſe, who have treated me in ſo diſreſpectful a manner.

§—25 HE was now followed by an immenſe multitude— to whom he turned, and thus addreſſed himſelf—

26 Every one who is perſuaded in his own mind of the truth of my religion—if in times of perſecution, he doth not break all the ſtrong endearing ties of filial piety, conjugal tenderneſs, and paternal affection, and diſſolve all the other bonds of conſanguinity, rather than abjure his religion, and publickly diſavow its principles — ſhall never be acknowledged as a true and genuine diſciple.

27 And he that is unwilling to ſubmit to the ſame ſeries of ſufferings for his religion

gion as I have ſupported, is unworthy the name of my diſciple.

28 It is proper, as in other caſes, that you ſhould previouſly calculate what a profeſſion of the goſpel may probably coſt you—For does not every one, who intends to build himſelf a grand and magnificent houſe, deliberately ſit down, and eſtimate the expence it will involve him in before it is completed.

29 For ſhould all his fortune be expended and he be forced to drop his deſign when he hath done little more than juſt laid the foundation—every paſſing traveller would inſult his folly and indiſcretion.

30 See here an houſe begun upon an elegant and extenſive plan, but thro' the inconſideration and imprudence of ſome thoughtleſs creature obliged to be diſcontinued, and left in this condition!

31 And doth not every prince, who marches a body of troops to give battle to his enemy, who is advancing to meet him, deliberately conſider, before an engagement enſue, whether he with ten thouſand is able to cope with twice the number?

32 Will he not, when he calmly reviews his ſituation, and finds how unequal he is to the conflict, diſpatch an embaſſadour to him, and propoſe terms of accommodation?

33 In like manner he that doth not *previouſly* reſolve to break off every fond connection, and ſacrifice all his worldly intereſts from a ſincere love and attachment to my cauſe, is unworthy the character of a diſciple.

34 As ſalt is of excellent uſe ſo long as it preſerves its original qualities, but when inſipid, is thrown away as uſeleſs—So be ye ever careful to maintain your integrity unblemiſhed and irreproachable;

35 For ſhould you once violate and forfeit it, you will deſervedly render yourſelves the moſt abject and worthleſs of all mankind—He that is endowed with intellectual powers, let him diligently cultivate them by a ſacred attention to truth and wiſdom.

## CHAP. XV.

1 ALL the tax-gatherers and a great number of other perſons of profligate and immoral characters approached him in a body to hear his diſcourſes.

2 The Phariſees and Scribes ſeeing

ſeeing theſe collected together and forming a part of his audience, ſaid, This perſon freely admits and familiarly converſes with men of wicked and abandoned lives.

3 Upon hearing theſe cenſures, he turned and addreſſed them in the following figurative manner.

4 Any of you that had an hundred ſheep, if but one of them happen to ſtray, would he not leave the ninety-nine, and traverſe the deſerts and mountains with diligent and anxious care in ſearch of it?

5 And ſhould he be ſo fortunate as to find it, doth he not reconduct it in his arms to the reſt of his flock, in a tranſport of joy?

6 And when he comes home, he immediately ſends for his friends and his neighbours—and, elated with his ſucceſs, ſays, Congratulate me upon my unexpected felicity!—I have juſt now found the ſheep, that I had for ſome time looked upon as irretrievably loſt.

7 In like manner I ſolemnly aſſure you, That there is greater rejoicing in heaven over one ſincere penitent than over ninety-nine good perſons, who are already eſtabliſhed in the habits of piety and virtue.

8 A woman too, that hath accumulated by her induſtry ten pieces, if ſhe happen to loſe but one of them, doth ſhe not light a candle, ſweep the houſe, and explore every room with the greateſt ſolicitude and ſtricteſt ſearch.

9 If ſhe is ſo happy as to find it—in an ecſtacy of joy ſhe inſtantly ſends for her friends and neighbours, and ſays, Congratulate me on my unlooked-for ſucceſs—for I have found the piece which I had almoſt given up as irrecoverably loſt.

10 Such joy is there among the bleſſed ſpirits in the regions of immortality at the reformation of one abandoned ſinner.

§—11 A GENTLEMAN of a ſplendid family and opulent fortune had two ſons.

12 One day the younger approached his father, and begged him in the moſt importunate and ſoothing terms to make a partition of his effects betwixt himſelf and his elder brother—The indulgent father, overcome by his blandiſhments, immediately divided all his fortunes betwixt them.

13 A few days after, the younger brother converted all the eſtates that had been thus aſſigned him into ready money—left his native ſoil, and ſettled in a foreign country—where,

—where, by a course of debauchery, profligacy, and every expensive and fashionable amusement and dissipation, in a very short time, he squandered it all away.

14 As soon as he had dissipated his fortune, and was now reduced to extreme indigence—a terrible famine visited the country in which he resided, and raged with such dire and universal devestation, that he was in want even of the common necessaries of life.

15 Finding himself now destitute of bread, and having nothing to eat to satisfy a raging appetite—he went to an opulent citizen, and begged him in the most supplicant terms that he would employ him in any menial drudgery—The gentleman hired him, and sent him into his fields to feed swine [q].

16 Here he was so dreadfully tormented with hunger, that he envied even the swine the husks which he saw them greedily devour—and would willingly have allayed with these the dire sensations he felt—but none of his fellow-servants would permit him.

17 But reflection, which his vices had kept so long in a profound sleep, now awoke—He now began to review the past scenes of his life, and all the plenty and happiness in which he had once lived now rushed into his mind—What a vast number of servants, said he, hath my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger.

18 I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me — I will kneel before him, and accost him in these penitent and pathetic terms — Best of parents! I acknowledge myself an ungrateful creature to heaven and to you!

19 I have rendered myself, by a long course of many shameful vices, unworthy of the name of your child!—Condescend to hire me into your family in the capacity of the meanest slave.

20 Having formed this resolution, he travelled towards home, without cloaths, and without shoes—with all the haste, that a body pining with hunger, and exhausted by fatigue could make—When he was now come within sight of home, his father saw him at a distance—knew him—and

[q] A very disagreeable office to a *Jew*.

was

was ſubdued at once with paternal tenderneſs and pity—He ruſhed to meet him with ſwift and impatient ſteps—folded him in his arms—imprinted a thouſand ardent kiſſes on his lips—the tears ſtraying down his venerable cheeks, and the big paſſions, that ſtruggled in his breaſt, choaking his utterance.

21 After ſome time the ſon ſaid—Beſt and kindeſt of parents! I have been guilty of the blackeſt ingratitude both to God and to you!—I am unworthy ever to be called your child!

22 His father without making any reply to theſe words, called his ſervants, ſaying, Bring hither immediately a complete ſuit of the beſt apparel I have in the houſe—

23 And do you fetch the fat calf from the ſtall, and kill it—for we will devote this day to feſtivity and joy.

24 For this is my ſon!—He, whoſe death I have ſo long and bitterly deplored, is yet alive!——Him, whom I believed had miſerably periſhed, I have now recovered!—A moſt ſplendid entertainment was accordingly prepared—and every heart was dilated with tranſport on this happy occaſion.

25 In the mean time, while they were thus joyfully celebrating his return—the elder brother was abſent in the fields——On his coming home in the evening, when he approached the houſe, he heard the whole dome reſound with vocal and inſtrumental muſic, and dancing.

26 He called one of the ſervants, and aſked him the meaning of this unexpected ſcene.

27 The ſervant ſaid, Your brother, Sir, is juſt returned from abroad——and your father is celebrating this happy occaſion by a moſt ſplendid and elegant entertainment.

28 This account of his father's conduct highly incenſed and exaſperated him——and he obſtinately refuſed to go into the hall to his brother, and to the other company—His behaviour being told the father, he came out to him—and even entreated him to come in, and ſhare their felicity.

29 To theſe affectionate perſuaſions he ſullenly replied, I have done all your drudgery for a great number of years paſt, and never once diſobeyed any of your orders—yet you never made me a preſent even of ſuch a trifle as a kid, and bad me go and entertain my friends.

30 But no ſooner doth this libertine return to you, after

after having dissipated all the fortune you gave him in the vilest sensuality and debauchery—but you embrace him in an ecstacy of joy—bathe him in a flood of tears—and solemnize the day by a sumptuous and magnificent feast.

31 His father said to him, My dear son! the paternal inheritance you know, is yours——You have been always with me: I have never regretted your absence—

32 You too[r] ought therefore to indulge the warmest joy, and mutually to share in our transports, upon receiving a brother, whose death we have so often lamented, and recovering one, whose loss we have so bitterly deplored.

## CHAP. XVI.

1 HE moreover recited to his disciples the following parable—A CERTAIN rich nobleman had a steward, who was accused of embezzling his property, and dissipating his fortunes in a course of extravagance and profusion.

2 Immediately upon this information he sent for his steward, and said to him—What foundation is there for the scandalous reports I receive of your conduct?——You are charged with fraud and dishonesty to me—Lay all your accounts regularly before me—for I shall not continue you any longer in the office.

3 So unexpected a reception quite overwhelmed the steward—Alas, said he to himself, what shall I do for a maintenance when my lord discards me!——I have no strength to do any of the drudgery of agriculture——and to beg my bread from door to door, is a thought that fills me with confusion and horror.

4 After deliberating some time what course he should pursue—he cried out in raptures——I have hit upon a fortunate scheme, that will, when I am turned out, preserve me from indigence and wretchedness—and procure me a friendly entertainment and reception among my lord's tenants.

5 When he had planned

[r] Our translators have entirely disfigured the beauty of the parable by translating it *ave*, instead of *you also*. For as the *elder* brother was intended to represent the *Jew*, and the younger the *Gentile*——the *father*, who represents the *common parent* of *both* nations, judges it highly reasonable and fraternal, that the *elder* should rejoice at the conversion of the *younger*.

and

and concerted his project, he sent for every tenant, whom he knew was in arrears to his lord, and said to one—How much do you stand indebted to my master?

6 The tenant said, My debt amounts to one hundred baths of oil — The steward said, Take your bill immediately, and set down fifty.

7 He called another and said to him, How much do you owe?—He said, an hundred homers of wheat—He said, Take your bill and put down eighty.

8 When the gentleman heard of this scheme which his artful and fraudulent steward had formed and executed — he greatly admired and applauded him for the admirable acuteness and profound sagacity he had displayed to procure himself a livelihood — For those, who are devoted to *temporal* interests, exert greater wisdom and prudence in the management of their secular business, than the virtuous and good discover in the transaction of their *celestial* concerns.

9 I exhort you in like manner to procure the favour of God and good spirits by distributing, in charity and beneficence, the transitory riches of this life—that when they are exhausted [s], or torn from you by any accident, you may find a joyful reception into the mansions of immortality.

10 As he that hath maintained an uncorrupted integrity in the management of a small trust, will display it in a more important one—and, on the contrary, as he who hath been dishoneſt in the lowest station will carry with him the same fraudulent principles into the highest:

11 so also if you do not approve your fidelity and virtue in the administration of the false and fugitive interests of this life — how can you expect that God will commit to you the solid and permanent riches of eternity!

12 And if you have violated the principles of integrity and honour in the direction of what God hath entrusted you with for so *short* a time—will he assign to you the *perpetual* possession of immortality!

13 As it is impossible for a servant to love two masters of quite different dispositions and tempers with equal affec-

[s] Ἐκλιπῃ which the *Alexandrian* and *Cambridge* MSS. exhibit, is the true reading.

tion—for one will neceſſarily be the object of his eſteem and regard, and the other of his averſion and contempt—ſo no perſon can at the ſame time be truly religious, while his heart is enſlaved to ſordid avarice and worldly-mindedneſs.

§——14 THE Phariſees, who were exceſſively avaricious, heard the preceding diſcourſes—and treated him with the moſt contemptuous ſcorn and deriſion.

15 Jeſus ſeeing the contempt they expreſſed, turned to them and ſaid, Before the world you ſhow a fair external ſemblance of uncommon ſanctity and holineſs—but God ſees the turpitude and deformity that lurk behind it—That which ſecures you the admiration and applauſe of man, God beholds with deteſtation and horrour.

16 The moſaic diſpenſation continued in full force 'till the commencement of John's miniſtry—ſince that period the joyful news of the goſpel diſpenſation is every where proclaimed and publiſhed; but the incorrigibly depraved and prejudiced oppoſe its reception with the moſt determined violence [t] and rancour.

17 But notwithſtanding their inveterate rage to cruſh it in its birth, ſooner ſhall heaven and earth be confounded in one general ruin, than the leaſt of my laws be ever abrogated and ſuperſeded by the malice of men.

18 He that repudiates his wife to marry another is guilty of adultery — and he that marries the woman thus diſmiſſed is acceſſory to the crime of adultery.

§—19 THERE was a rich man poſſeſſed of an immenſe fortune—who was always dreſſed in the moſt ſplendid and ſumptuous robes — and was every day regaled with all the refinements of luxury and pleaſure.

20 At the proud gate of this rich voluptuary was laid a moſt miſerable object whoſe name was Lazarus—covered with ulcers.

21 This unhappy creature ſolicited in the moſt plaintive and moving terms, that he might have only the crumbs, that dropped from the luxurious board, to allay his raging hunger—but was refuſed—The dogs, however, more

[t] The Cambridge MS. reads—*Every one that is diſpoſed* to embrace the goſpel is violently outraged. This appears to me to have been the original reading.

friendly

friendly and compaſſionate, aſſuaged his pain, and gave him a momentary eaſe by licking his ſores.

22 Death ſoon gave this wretched creature a kind diſmiſſion from his ſorrows — But behold! he was inſtantly conveyed by angels into the regions of immortal bliſs, and made an aſſeſſor with Abraham — The proud ſenſualiſt alſo died and was interred.

23 But the moment after the diſſolution of ſoul and body, he found himſelf plunged into the moſt dreadful and horrid miſeries——In theſe doleful regions throwing his eyes around from ſide to ſide, he diſcovered at an immenſe diſtance his great progenitor Abraham, and Lazarus reclining on his boſom, in the full fruition of ineffable joy.

24 Inſtantly he raiſed his voice, and in the moſt piercing and affecting accents cried, Pity, O thou great and worthy anceſtor, do pity me! — I conjure thee, ſend Lazarus to me! — It is but a ſmall favour I ſollicit—only to dip the tip of his finger in cold water, and put one ſingle refreſhing drop to my tongue—for I ſuffer the moſt dire and intolerable torments in theſe incircling flames!

25 Abraham ſaid to him, Conſider, my ſon! —on earth you were bleſſed with affluence, and traverſed a circle of every fond amuſement and joy — Lazarus on the contrary was overwhelmed with all human life's variety of wretchedneſs — But *here* the ſcene is reverſed—Now he is conſummately happy — thou art completely wretched.

26 Beſides, it is impoſſible for us to afford thee the aſſiſtance thou ſo pathetically imploreſt—for there is a vaſt and profound gulph that eternally interpoſes betwixt us, and for ever precludes all mutual intercourſe betwixt the inhabitants of theſe two different regions.

27 To this he replied, ſuffer me however, O moſt holy and illuſtrious progenitor, to prevail with you to ſend him to my father's houſe.

28 I have five brothers diſſolved in luxury and pleaſure—Bid him appear to theſe and warn them in the moſt ſolemn manner to repent and reform their lives, that they too may not be precipitated into theſe doleful and horrid abodes.

29 To this requeſt Abraham replied, They have the books of Moſes and the prophets—the rules of their duty are there plainly delineated — Let them make theſe

rules the laws of their moral conduct and obedience.

30 He resumed, Suffer me, great ancestor, to be importunate with you— If a celestial spirit were solemnly deputed to them from the mansions of the dead to admonish them—they would be reclaimed from their vices.

31 He answered, If they are determined to slight the faithful advice of Moses and the prophets, they would also disregard the most solemn admonitions that could be given them by a messenger from the world of spirits.

## CHAP. XVII.

1 HE said to his disciples, The weakness and wickedness of mankind will necessarily produce many obstacles to impede the reception and progress of the gospel — but dreadful beyond conception will be the final doom of that man by whom such obstacles are first laid.

2 For whoever shall designedly lay a stumbling block before the meanest of my followers, and be the wilful author of his apostacy from my religion, had better have a mill-stone suspended about his neck, and be plunged into the profoundest abyss.

3 Exercise the strictest vigilance over your own conduct—Should your Christian brother do you an injury, reprove him in a calm and dispassionate manner — if he is touched with compunction for the injustice he hath done you, and sincerely repents of it—hesitate not a moment to forgive him.

4 And should he repeat the offence seven times in a day, and as often solicit your forgiveness, with sincere penitence declaring his sorrow and remorse for what he hath done, you shall generously forgive him.

§—5 ABOUT that time the disciples said to Jesus, Be pleased, Sir, to bestow upon us larger measures of that faith that may enable us to perform greater miracles.

6 Jesus replied, Did your faith bear the smallest proportion to the singular advantages you have enjoyed of establishing and confirming it — you would be able to produce as astonishing operations, as eradicating that sycamine by a word—transporting it thro' the air, and planting it in the ocean.

7 Will any man who hath a servant employed in cultivating his fields or feeding his flocks say to him when he returns home from his servile occupation—Go, recline

cline on my couch — gratify thine appetite, and indulge thine eaſe.

8 Inſtead of ſuch language doth he not ſay to him, Haſten ſupper and wait at table — you may afterwards get yourſelf ſome refreſhment after your fatigue.

9 Is he under any obligation to his ſervant for obeying his orders and performing the incumbent offices of his ſtation? — moſt certainly none at all.

10 In like manner after you have regularly and conſcientiouſly diſcharged all the duties that have been enjoined you — ſay with pious and undiſſembled humility, We are unprofitable creatures! We have done no more than what our duty abſolutely required from us!

§—11 IN his journey to Jeruſalem he travelled thro' the confines of Samaria and Galilee.

12 On his entrance into a village he was met by ten perſons affected with leproſy — who approached not his perſon, but ſtood in a body at ſome diſtance from the multitude.

13 They then pierced the air with loud and piteous cries, ſaying, Illuſtrious prophet! pity our wretched condition!

14 Jeſus ſaid to them, Go and preſent yourſelves to the prieſts according to the preſcription of the law——They had not advanced but a few paces, before they found themſelves compleatly cured.

15 One of them, touched with gratitude at his miraculous reſtoration, turned back, celebrating the goodneſs of God to him in loud and rapturous accents.

16 And in this flow of joy advancing up to Jeſus, he threw himſelf at his feet—— thanking him in the moſt fervent effuſions of gratitude for the mercy he had beſtowed on him—This grateful creature was a Samaritan.

17 Jeſus ſaid, Were not ten miraculouſly healed?—— Where are the other nine?

18 Had none of them the ingenuity and goodneſs of heart to return, and pay their public acknowledgments to God, but this deſpiſed and deteſted heretic[u]?

19 Jeſus then turned to

[u] The *Jews* called the *Samaritans* αλλογενοι ſtrangers, tho' *Samaria* was but a few miles from *Jeruſalem*. But they ſhunned all intercourſe with them, as if they had been at the remoteſt diſtance, and treated them as the moſt abandoned and deſpicable *heretics*. I have therefore choſen to render it by this laſt word, as conveying the *true* ſenſe of our Saviour—who here cenſures the *Jews* for their ingratitude, and applauds ingenuity and goodneſs of heart in one whoſe ſect and very name they implacably hated and abhorred.

the Samaritan and ſaid to him, Riſe and go home—The faith you have repoſed in my divine power hath obtained the cure of your diſeaſe.

§—20 BEING aſked by the Phariſees, when the kingdom of the Meſſiah would commence——he anſwered, That kingdom is not to be erected with any external diſplay of pomp and ſplendour.

21 Nor will it be ſaid, Behold! it is glorioufly eſtabliſhing itſelf in ſuch or ſuch a particular place — for be aſſured that it is now ſilently and inſenſibly forming itſelf among you.

22 He then ſaid to his diſciples, The diſtreſſing times will ſoon come, when you will look back with regret on the happineſs you enjoyed in my former converſe, and will paſſionately wiſh for my preſence to comfort and conſole you—but wiſh in vain.

23 In thoſe days they will ſay to you, Behold! the long expected Meſſiah hath now made his public appearance in ſuch a town—Haſten not thither with ſwift and eager ſteps.

24 For as lightening darts at one ſweep in a moment from one extremity of the pole to the other—with ſuch rapidity and ſwiftneſs ſhall the ſon of man come to deſtroy the Jewiſh nation.

25 But he muſt firſt ſuffer a thouſand indignities—and be publickly rejected and condemned by the preſent generation.

26 The features of the time, in which theſe dreadful calamities ſhall overwhelm them, ſhall exactly reſemble thoſe of the times in which Noah lived.

27 The men of that age were then immerſed in the exceſſes of all ſenſual indulgence——and continued in a courſe of luxury, intemperance, and every ſoft amuſement and pleaſure 'till the very day that Noah entered into the ark—and never once ſuſpected the impending inundation, 'till it ſuddenly ruſhed down upon them and ſwept them all away.

28 It was thus alſo in the days of Lot——The inhabitants of Sodom and Gomorra were then eating, drinking, buying, ſelling, planting, building—and continued in the boundleſs purſuit of all ſenſuality and voluptuouſneſs,

29 'till the very hour that Lot quitted Sodom under the conduct of an angel—— when they, ſunk in ſecurity and peace, were at once overwhelmed

whelmed in a torrent of fire and brimſtone pouring upon them from heaven, and were plunged in moſt dreadful and univerſal perdition.

30 Juſt ſuch will be the ſtate of things, when the ſon of man ſuddenly comes, and diſplays his power in the deſtruction of this impenitent nation.

31 He who then happens to be on the top of his houſe, and ſees the deſtructive army approach —let him not ſtay a moment to take any of his furniture.—He who is then in the fields, let him not turn back to his houſe.

32 In that emergency let the remembrance of the fate that befell the wife of Lot urge you to the moſt precipitate flight.

33 He who ſhall then hope to ſave his life by flying into the ſtrong and fortified Metropolis, ſhall loſe it—— But he who ſhall ſeem to throw away his life by flying to the open and defenceleſs towns, ſhall eſcape deſtruction.

34 At the time of this ſudden irruption there ſhall be two perſons in one bed, a good chriſtian, and an unbelieving Jew—the one of whom ſhall be involved in the general deſtruction, the other ſave himſelf by flight.

35 Two women ſhall be grinding at the ſame mill—one ſhall be taken captive, the other providentially make her eſcape.

36 There ſhall be two perſons in the ſame field—the one ſhall be ſurprized, the other make his eſcape.

37 They ſaid to him, In what place will theſe dreadful calamities break out? —He anſwered, In every place, where the putrid carcaſe lies, thither will the eagles collect to glut their raging hunger.

CHAP. xviii. 1 He ſpoke the following parable to his diſciples, in order to repreſent to them the neceſſity of fervent and conſtant prayer to God that they might be delivered from theſe impending calamities.

2 THERE lived in a certain city a judge of a moſt abandoned and profligate character—inflated with ſuch inſolence and impiety, that he profeſſed a ſovereign contempt both for God and man.

3 In the ſame city lived a forlorn and oppreſſed widow —who came to him and ſupplicated him in the moſt importunate terms, that he would vindicate her cauſe, and deliver her from the power and inhumanity of a cruel and unfeeling wretch.

4 She teized him with these moving solicitations for a considerable time to no purpose—still repulsed, and still returning to recount her affecting tale, and to implore redress——At last he said to himself, Tho' I confess my principles are atheistical, and that I have such a sovereign contempt for mankind, as not to regard what they say or think of my conduct,

5 yet, because this widow incessantly stuns me with her complaints, and disturbs the peace and tranquility of my mind—I am determined to abet her cause, and vindicate her from oppression—merely to rid myself for the future of her affecting and importunate clamours.

6 Observe, said Jesus, the sentiments and motives of this iniquitous judge!—and how he suffers himself at last to be teized into a compliance.

7 And will not the supremely merciful and compassionate parent, tho' his justice and goodness seem to slumber for a considerable time, vindicate at last the oppressed cause of his faithful and persecuted children—and in answer to their importunate and repeated cries and prayers rescue them from the cruelty and inhumanity of their implacable persecutors [w]!

8 I solemnly assure you he will in no long time appear in their compleat vindication, and wreak his dreadful vengeance on their inveterate oppressors—But alas! when the son of man comes to inflict this punishment on an incorrigible people, tho' he hath so frequently and plainly asserted it, how inconsiderable will the number of those be, who will at that time be found the believers and expectants of this great event [x]?

§—9 To some, whom he knew valued themselves upon their superior sanctity, and entertained a sovereign contempt for the rest of mankind, he addressed this parable:

10 Two men went to the

[w] *Such* undoubtedly the *Jews* ever were to the *Christians 'till* the destruction of Jerusalem——*Then* they were vindicated into freedom and liberty. They suffered ten thousand indignities and miseries from that bigotted nation—but God at last delivered the oppressed cause of Christianity.

[x] This was really the case, notwithstanding our Saviour's plain prediction of the destruction of Jerusalem—yet there were numbers of careless and profligate Christians, who, as St. Peter assures us, were saying, *Where is the promise of his coming?*

temple

temple to offer up their devotions to God—one was a Phariſee, the other a tax-gatherer.

11 The Phariſee ſtood by himſelf, diſdaining to mix with the profane and irreligious multitude, and with an haughty and ſupercilious look uttered this prayer—I thank thee, O God! that I am not like the reſt of mankind, monſters of rapacity, injuſtice, and debauchery!—and I bleſs thee, in particular, that I have infinitely more virtue and goodneſs than the tax-gatherer here preſent!

12 For thou knoweſt that twice every week I keep a ſolemn religious faſt, and that I moſt chearfully and conſcientiouſly conſecrate to pious uſes the tenth of every thing I poſſeſs.

13 The tax-gatherer overwhelmed with a painful conſciouſneſs of his heinous crimes, deemed himſelf unworthy to enter within the temple of ſo pure and holy a Being—He ſtood in the court of the gentiles in the moſt humble and reverential poſture—not daring even to lift his eyes towards that holy Being, whom he had offended—All his paſt guilt here ruſhed into his mind——he ſmote his breaſt——and in a flood of contrition and remorſe cried, Merciful God! be propitious to me a ſinner!

14 I aſſure you that this latter, in conſequence of this ſincere and devout ejaculation, was a greater object of the divine favour and complacency than the former—for ſupercilious arrogance ſhall be abaſed, but virtuous humility and modeſty ſhall be exalted.

§—15 SOME Jewiſh parents at that time brought infants to him, that he might lay his hands upon them, and recommend them to the bleſſing of God—But the diſciples perceiving their intention, prevented their approach, and reproved thoſe who brought them.

16 Upon this Jeſus called to his diſciples and ſaid, forbid not the acceſs of little children to me—for thoſe perſons only, who are poſſeſſed of their native innocence and their inoffenſive diſpoſitions, are the worthy ſubjects of the goſpel kingdom.

17 I declare to you in the moſt ſolemn manner, That he who doth not receive the goſpel diſpenſation with the temper and diſpoſition of little children, will never be deemed a true and worthy member of it.

§—18

§—18 A PERSON of distinction now approached and accosted him in the following manner—Condescend, good instructor, to acquaint me what course of practice I must pursue in order to ensure eternal happiness.

19 Jesus said to him, What induces you to call me *good*——that venerable title can essentially belong only to the one supreme God.

20 You know the precepts which God hath prescribed as the rules of duty---for example, Thou shalt not be guilty of adultery, of murder, of theft, of false accusation—thou shalt honour thy father and thy mother.

21 He answered—I have, Sir, from my childhood conscientiously made these important commands the constant rules of my conduct.

22 Jesus said to him, You are still defective in one thing—If you are desirous to attain the highest pitch of excellence and virtue, go home, sell all your possessions, dispense the money arising from the sale among the poor, and become my inseparable companion——by this illustrious conduct you will secure a most transcendent and distinguished degree of celestial blessedness.

23 No sooner had Jesus pronounced these words, but he was apparently overwhelmed with grief and melancholy—for he was immensely rich.

24 Jesus perceiving the gloom and sorrow in which he was instantly immersed, said, How difficult a thing is it for those who are possessed of opulent fortunes to enter into the kingdom of the Messiah!

25 It is as impossible for a rich man to enter into the gospel kingdom, as it is for a cable to be forced thro' the eye of a needle.

26 They who heard this assertion replied --- How can any rich man then ever obtain eternal salvation.

27 He answered, Humanly speaking this is morally impossible—but by God's all-powerful assistance the very greatest impediments that riches lay in men's road to christianity may be surmounted.

28 Peter then said to him, We thy disciples have relinquished our all, and become thy faithful followers.

29 Jesus said to them, There is no one, who out of a sincere attachment to me and to the gospel hath either left his home, his parents, his brothers, his wife, his children:

30 but who shall, even in the

the midſt of the ſevereſt perſecutions to which he ſhall be expoſed in *this* life, enjoy that ſerene ſatisfaction and pure tranſporting felicity in his own mind, as ſhall infinitely compenſate for all the loſſes he hath ſuſtained --- and who ſhall in a *future* ſtate be raiſed to conſpicuous and diſtinguiſhed happineſs.

§---31 AFTER this, taking the twelve apoſtles aſide, he thus ſpoke to them——We are now travelling up to Jeruſalem, where all the predictions of the ancient prophets concerning the ſon of man ſhall be accompliſhed.

32 For he will be delivered into the power of the Romans, be treated with every indignity, mocked, inſulted, ſpit upon,

33 torn with ſcourges, and publickly executed --- but on the third day he will be raiſed from the grave.

34 But they choſe not to underſtand him --- their prejudices prevented them from comprehending what he ſaid.

§---35 WHEN he was near Jericho, a blind man who ſat begging on the ſide of the road,

36 hearing the ſound of a prodigious multitude paſſing by, aſked the occaſion of ſuch a vaſt concourſe of people,

37 and being told that Jeſus of Nazareth was travelling that way,

38 he inſtantly raiſed a vehement cry---O Jeſus ſon of David! pity my condition!

39 Thoſe who were advancing before the body of the multitude reproved him, and ordered him to be ſilent --- but theſe rebukes ſerved only to increaſe his vociferation — he ſtill repeating, Son of David! pity me!

40 Jeſus then ſtopped and commanded him to be brought to him --- Upon his approaching him he aſked him,

41 What favour he ſollicited with ſuch earneſtneſs---O Sir, he replied, to be reſtored to my ſight!

42 Jeſus ſaid to him, receive thy ſight---thy confidence in my power hath effected thy cure!

43 He immediately ſaw every thing diſtinctly, and joined the crowd that followed Jeſus, pouring out his grateful acknowledgments to heaven --- Every ſpectator alſo of this miracle adored God with pious and profound reverence.

## CHAP. XIX.

1 JESUS had juſt paſſed thro' Jericho,

2 when a man, named Zaccheus, one of the principal of the tax-gatherers, poſſeſſed of great opulence,

3 being

3 being very desirous to see Jesus, but the immense surrounding crowds, and his diminutive size rendering his ardent curiosity impossible to be gratified,

4 ran before on the public road, where he was to pass---and climbed a sycomore tree to have a full view of his person.

5 When Jesus came over-against the place where he was—he looked up——called him by his name — and bad him descend—for he intended to spend that day with him at his house.

6 The heart of Zaccheus bounded when he heard these words—he instantly descended—and entertained him—penetrated with the deepest sense of the great honour he had condescended to show him.

7 But the conduct of Jesus upon this occasion gave very heinous offence to all who were present—who said one to another, He is gone to dine with a person of a most infamous profession.

8 Zaccheus hearing these censures, when they were in the house, stood up before the company, and said to Jesus, Notwithstanding the general odium of my occupation, I conscientiously distribute half of my fortunes among the indigent and necessitous—and if I afterwards find that any taxes have been unjustly exacted from any person, I make him fourfold restitution[y].

9 Jesus then turned to the company, and speaking of[z] his amiable and exemplary character, applauded it in These terms, This is a true descendant of Abraham—and since he inherits that Patriarch's virtues, be assured that salvation this day hath visited his house.

10 For to rescue and save men from destruction was the great design of the son of man's coming into the world.

§—11 BEING now advanced within a little distance from the capital, and observing that all his attendants were now inflamed with the most sanguine hopes that the kingdom of the Messiah, immediately upon his arrival in the

[y] An extraordinary character this of a publican! who were a set of men infamous for their cruelty and oppression. *Another* eminent example of a worthy publican we have in the Emperor *Vespasian*'s father, to whom *Suetonius* informs us that the cities of *Asia* dedicated statues with this inscription Κάλως τελωνησαντι To the honest publican. *Sueton.* Vespas. Var. 730.

[z] Πρὸς αυτον *with regard to* him. See Macknight.

metro-

metropolis, would be erected with the moſt magnificent ſecular pomp and ſplendour — he addreſſed to them the following parable.

12 A nobleman, intending to take a journey into a diſtant country to ſolicit the Emperor to inveſt him with regal authority over one of his provinces:

13 Before he ſet out upon his travels, he called his ten ſervants before him—and divided ten pounds equally among them—bidding them, during his abſence, diligently to improve the little capital he entruſted them with, by their induſtry in trade.

14 No ſooner had he quitted his native ſoil, and the deſign of his journey was publickly known; but his fellow citizens, who held him in univerſal and implacable deteſtation, immediately diſpatched an embaſſy to the Emperor—letting him know how much they abhorred him, and how unwilling the whole nation was to have him for their ſovereign.

15 But notwithſtanding theſe malicious calumnies and invectives, he was confirmed in the kingdom—and returned to his family, veſted with full regal powers — Immediately upon his arrival he ordered the ſervants, to whom he had committed the money, to come before him—deſirous to know what ſucceſs they had met with in commerce.

16 One of them then advanced forward and ſaid—By the pound, Sir! you entruſted me with, at your departure, by my induſtry in buſineſs I have accumulated *ten*.

17 His lord, elated with joy, cried out—Amiable conduct! Worthy ſervant! Thou haſt abundantly ſhowed thy fidelity in thus diligently improving the little ſtock I committed to thee — from this moment I conſtitute thee governor of *ten* cities.

18 A ſecond then came up and ſaid, From the pound you delivered to me, my care and diligence in commerce hath enabled me to acquire *five*.

19 His lord highly delighted with his conduct ſaid, As a reward of ſuch eminent worth, I will inveſt thee with the government of *five* cities.

20 A third approached his lord and thus ſpake — I have brought you the money you gave me at your departure—Here it is—I wrapped it up, and depoſited it in a ſafe place againſt your return:

21 For I dreaded your ſeverity—knowing you to be a man

man of ſuch a ſtern and inexorable temper——expecting great emoluments from thoſe whom you never fixed in any capacity to procure you any —and unreaſonably demanding copious harveſts from fields you never ſowed.

22 His lord, inflamed with indignation at ſo baſe a conduct, ſaid to him——Thou wicked ſlothful ſervant! I will refute and confound thee upon thine own principles — If you really knew me, as you ſay you did, to be a perſon of ſuch a ſtern and auſtere temper; to be ſo unreaſonable in my demands, and ſo inexorable in inſiſting on the performance of them;

23 Why didſt thou not then take care not to incur my reſentment, by carefully improving in trade the ſtock I committed to thee—that at my return I might have received the capital with ſome additional profits, and have applauded and rewarded thy diligence?

24 The prince then ſaid to thoſe who were preſent, Take that pound from him directly—and give it to the perſon who by his ſedulous application acquired ten.

25 The officers of juſtice who were in waiting ſaid — Why do you, Sir! adjudge the additional pound to him who was already poſſeſſed of ten?

26 The king anſwered, Becauſe every one who hath carefully improved what hath been committed to him ſhall be rewarded with a more ample and copious affluence—— but he who hath miſimproved what was intruſted to him, ſhall be fatally deprived even of what he originally had.

27 And thoſe malicious and inveterate rebels againſt my perſon and government, who oppoſed my advancement to the kingdom with ſuch violence and malignity —— drag them inſtantly before me, and butcher them in my preſence [a].

§—28 Having recited this parable he proceeded on his journey towards Jeruſalem.

29 When he was now advanced as far as Bethphagè and Bethany ſituated near a mountain called the mount of Olives—Jeſus called two of his diſciples,

[a] The perſon, who went into a foreign country to receive a kingdom, repreſents Chriſt, who was inveſted with univerſal *dominion after* his reſurrection. By the citizens, who hated him, are meant the *Jews*—and the puniſhments he inflicted upon them, after he was advanced to the kingdom, denote the deſtruction of Jeruſalem.

30 and gave them this order——go into that village, which you ſee directly oppoſite, and you will immediately upon your enterance find a young aſs tied—unlooſe the rein and bring it to me;

31 and ſhould any perſon, ſeeing this action, aſk you the reaſon of your taking ſuch liberties, tell him, that your maſter hath occaſion for it.

32 Having received this command, they haſted to the village, and found every circumſtance as Jeſus had mentioned.

33 The owner ſeeing two ſtrangers unlooſing it ſaid to them, What buſineſs have you to take away the colt?

34 They made the reply which Jeſus had dictated — and were ſuffered to depart without any farther moleſtation.

35 They then brought it to Jeſus——ſpread on it their upper garments, and ſet him upon it.

36 Immediately upon his mounting it and advancing towards the city—his attendants ſpread the public roads with their mantles.

37 When they were now within a very little diſtance of the city, and were going to deſcend the declivity of the mount of Olives—the whole vaſt multitude of his diſciples and followers pierced the air with loud acclamations, and uttered the moſt rapturous ſtrains of gratitude and praiſe to God for all the aſtoniſhing miracles which they had ſeen performed.

38 Shouting and repeating —Bleſſed is the great illuſtrious king, who now comes inveſted with the authority of the ſupreme Jehovah! — Hail him, O ye celeſtial powers! Let the higheſt angelic orders celebrate his praiſe!

39 Some of the Phariſees, who were among the crowd, diſguſted with this language, ſaid to him, Great prophet! why do you not reprove your diſciples for paying you ſuch extravagant homage and honours?

40 Jeſus replied——Were they to be ſilent—the inanimate creation would be miraculouſly endowed with ſpeech, and utter triumphant praiſes in honour of him, whom God hath dignified with ſuch diſtinguiſhed prophetic powers.

41 When he ſaw from the mountain the city lying in wide extended proſpect before him —— the guſhing tears ſtreamed down his cheeks.

42 He then broke out into the following exclamation—O thou wretched and impenitent city! How diſtinguiſhed would be thy felicity for ma-

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ny future years, if thou hadſt improved thoſe ſignal advantages, with which thou haſt now been favoured!——But thou haſt ſhown thyſelf to be abſolutely incorrigible and irreclaimable—and thy doom is now irreverſibly fixed!

43 For the time will ſoon come, when a moſt numerous and invincible hoſt of thine enemies ſhall inveſt thee,—draw lines of circumvallation around thee—and preſs thee with the moſt dreadful and terrible ſiege.

44 The time will ſoon arrive, when thy citizens ſhall be deſtroyed by famine—be butchered with the ſword—and thy very foundations ſo totally razed, as not one ſtone to be left ſtanding upon another——becauſe thou haſt wilfully miſimproved the gracious opportunity which the goodneſs of God hath indulged to thee, and haſt with inſuperable prejudice rejected all the evidences of my miſſion, that have been exhibited before thee!

§—45 WHEN he entered the temple, he immediately expelled all whom he found buying and ſelling in the court of the Gentiles;

46 telling them at the time he ejected them, that God deſigned the temple ſhould be appropriated to devotion, but that they had converted it into a receptacle of the moſt mercenary and ſelf-intereſted wretches.

47 He continued every day to inſtruct the people in the temple—but the high prieſts, the inferior clergy, and the principal magiſtrates, exaſperated againſt him for his late conduct, unanimouſly reſolved to ſhed his blood.

48 But were difficulted when they came to deliberate in what method they ſhould execute their ſanguinary purpoſes—becauſe the populace adored him, and imbibed his diſcourſes with the greateſt eagerneſs and avidity [b].

## CHAP. XX.

1 ONE day as he was inſtructing the people in the temple, and proclaiming the joyful news of the ſpeedy erection of the Meſſiah's kingdom, the high prieſts, the inferior clergy, and the magiſtrates came in a body to him,

2 and demanded of him

[b] The *original* is very expreſſive and beautiful, εξεκρεματο, they *hung* on his lips. There is the ſame beautiful image in *Ovid*. When the *Grecian* generals returned from *Troy* and recited their adventures, the poet ſays—Narrantis conjux pendet ab ore viri. Epiſt. i. 30.

by

by what authority he acted in this manner, and who it was that had inveſted him with it?

3 He ſaid to them—I will firſt propoſe to you a queſtion, to which I deſire you would return an explicit anſwer——

4—Was the late baptiſm of John a divine appointment, or was it merely an human inſtitution?

5 Having deliberated upon this queſtion, they ſaid one to another——If we tell him, it was a divine inſtitution, he will immediately reply, Why did you not then embrace it as ſuch?

6 And if we tell him, it was ſolely an human contrivance—we ſhall certainly expoſe ourſelves to the fury of the populace—for they are univerſally perſuaded that John was an illuſtrious prophet.

7 After having thus cautiouſly debated the matter, they ſaid to him——We are not able to determine whether his baptiſm was a divine or human ſcheme.

8 Neither will I, replied Jeſus, ſatisfy you by what authority I have aſſumed my public character.

§—9 HE then recited to the aſſembled multitude the following parable——A GENTLEMAN planted a vineyard and employed a number of huſbandmen to cultivate and dreſs it—and afterwards ſet out upon his travels into a foreign country.

10 When the vintage approached, he diſpatched one of his ſervants to the huſbandmen, to receive from them the produce of his new plantation——But he had no ſooner delivered his maſter's orders, but they beat him in a moſt unmerciful manner, and ſent him away empty.

11 He ſent to them another ſervant—whom they alſo cruelly beat, and abuſed with the moſt outrageous inſolence and inhumanity.

12 He ſent a third—whom they mangled with wounds and bruiſes—and then turned out of the vineyard.

13 The proprietor of the vineyard receiving theſe repeated inſults, after deliberating for ſome time what methods he ſhould purſue, at laſt ſaid—I will now depute mine only ſon, the object of all my fond affections—Moſt certainly they will not dare to offer any indignities to my ſon——Surely they will reverence his character.

14 But on the firſt ſight of him the huſbandmen cried out with one voice—This is the heir!—Let us this moment

ment assassinate him, and seize on his inheritance!

15 Accordingly they all rushed upon him—dragged him out of the vineyard, and murdered him——What punishment do you think will the proprietor inflict upon such inhuman and bloody ruffians?

16 When he comes, he will undoubtedly put these wretches to the most dreadful and excruciating deaths —and lett his vineyard to others, who will serve him with greater fidelity—Upon this the audience said, God avert this dreadful sentence from ever being executed!

17 He then fixed his eyes upon them and said—Do you not recollect this remarkable passage of scripture?—"The stone which the workmen rejected, is become the great corner stone, and hath united and consolidated the two sides of the edifice.

18 He who stumbles upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble will be crushed in a moment and crumbled to atoms[c].

19 The high priests and the other clergy were so exasperated at him, knowing he levelled this fable at them, that they formed a resolution that instant to apprehend, and by open force get him into their power——but their dread of the people's fury restrained them from carrying it into immediate execution.

20 Discarding therefore all thoughts of open violence, they contrived to circumvent him by clandestine and insidious arts — Accordingly they employed and sent secret emissaries to ensnare him—directing them to cover their designs upon him under an outward semblance of extraordinary piety and sanctity—hoping by this method they could betray him to say something obnoxious to their present government — for which they might accuse him as a traitor to the state, and deliver him into the power of the Roman procurator.

21 The persons, thus suborned, approached him and thus spoke—Illustrious prophet! we are persuaded that you have a conscientious regard for truth—that no partiality or fear of man can ever induce you to sacrifice duty —and that in sincerity and plainness you communicate to men the dictates of infallible wisdom.

[c] Referring to the destruction of Jerusalem.

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22 The veneration we have for this your character hath induced us to requeſt your ſentiments concerning this queſtion——Is it lawful for the Jews to pay tribute to the Romans, or not?

23 Jeſus conſcious of their wicked ſubtilty and diſſimulation ſaid to them—Why do you practiſe ſuch inſidious arts to ſeduce me into danger?

24 Show me the coin that is collected——Whoſe head and legend is this?—They ſaid, Cæſar's.

25 He anſwered—Pay to the Emperor what he lawfully claims, and to God the duties he requires.

26 This reply entirely diſconcerted and covered them with confuſion——it excited their amazement at his ſagacity and penetration, and awed them into a profound ſilence—Nor were they able to faſten on any expreſſion whatever that he occaſionally dropped in his public diſcourſes.

§—27 After this ſome of the Sadducees, a Jewiſh ſect who deny a future ſtate, came and propoſed this queſtion.

28 Great teacher! our illuſtrious legiſlator hath enacted this law—If a man marry, die, and leave no children, his brother ſhall eſpouſe his widow, in order that the name and family of the deceaſed may not be extinct.

29 Now there happened once amongſt us this ſingular inſtance—There were ſeven brothers—the eldeſt of whom married, and died without children.

30 The ſecond brother eſpouſed his widow, and he too died childleſs.

31 The third alſo—and all the ſeven by a premature death.

32 So that the woman ſurvived them all.

33 What we therefore deſire you to ſolve is this——Which of the ſeven brothers ſhall have this woman in a future ſtate?

34 Jeſus anſwered—In the preſent life God ordained marriage to perpetuate the human race, and to ſupply the devaſtations that death makes among mankind.

35 But the race of thoſe who are deemed worthy to be introduced into the conſummate bleſſedneſs of a future ſtate, is no longer propagated.

36 The neceſſity of marriage is precluded—for death makes no ravages in thoſe happy abodes—all the inhabitants are endowed with immortality—and the ſpirits of good men, who are bleſſed with a glorious reſurrection,

are pure and refined intelligences, of a nature congenial with the heavenly angels.

37 And moreover that a future state is no fiction is apparent from those words Moses heard pronounced from the bush—I am the God of Abraham, the God of Isaac, and the God of Jacob.

38 God is not the governor of dead insensible matter, but of living and conscious intelligence.

39 When some of the Scribes heard these replies, they said—Wise teacher! the answers you have returned, are satisfactory and just.

40 From this time, they thro' fear entirely desisted from proposing any more queries of this nature to him.

§—41 AFTER this Jesus in his turn proposed to them the following question—On what foundation are their sentiments supported, who maintain that the Messiah must be the son of David,

42 when David himself in the Psalms expressly says, "The supreme Jehovah said to my lord, Sit thou at my right hand,

43 'till I have totally subjected all thy foes to thy dominion."

44 David himself, you see, in this passage calls the Messiah his lord—in what sense therefore is he his son?

§—45 AFTER this in the audience of the whole multitude he said to his disciples,

46 Be cautious of imitating the manners and morals of the Scribes—who affect to strut about in public in long flowing gowns—who are so intoxicated with the servile homage that is paid them by superstitious crowds——and whose vanity is effectually gratified when they can secure the best seats in places of religious worship, and the most honourable places at all public entertainments.

47 Who with unfeeling cruelty deprive the widow and orphan of their just property——and yet cover this merciless oppression and wickedness with a mask of most rapturous and extraordinary devotion—Upon these hypocrites God will inflict the most dreadful punishments.

## CHAP. XXI.

1 WHILE he was in the temple, he observed how the rich came and threw their charitable contributions into the public treasury, that was kept there.

2 Among others he saw a poor widow come and put in two

two ſmall pieces of money, amounting in value only to a farthing.

3 Upon obſerving this, he ſaid to thoſe who were preſent—I aſſure you that poor woman hath done a greater act of charity than all who have hitherto contributed.

4 For all the others have given but a very inconſiderable proportion out of their large fortunes—but this indigent charitable creature hath chearfully thrown in all that ſhe had in the world.

§—5 SOME perſons happening to ſpeak of the grandeur of the temple, and expreſſing their admiration of the large and magnificent ſtones with which it had been erected, and the many pious dedicated [d] offerings with which it was adorned and embelliſhed—he replied,

6 The time is coming when all this ſuperb and ſtately ſtructure ſhall be ſo entirely demoliſhed, and be converted into ſuch a confuſed heap of ruins, that there ſhall not be left one ſtone ſtanding upon another.

7 They aſked him, when this dreadful calamity would happen—and from what circumſtances they might be able to prognoſticate its approach.

8 Jeſus ſaid to them—— Take care of being ſeduced into fatal errors—for great numbers of impoſtors will publickly appear and aſſume my character, making the moſt ſolemn declarations, that they are the Meſſiah—— But the time of the irruption of theſe dire miſeries is not far diſtant——Pay not therefore their impudent pretenſions the leaſt credit, nor ſuffer yourſelves to be impoſed upon by any of their frauds.

9 And when you hear of bloody wars and public calamities, let not theſe reports ſtrike you with terrour—For mankind will be harraſſed with theſe dreadful evils before the deſtruction of this city and temple enſue.

10 One country, he pro-

[d] Ανάθημα the word here uſed by St. *Luke* is univerſally uſed to ſignify *votive offerings* dedicated by religious votaries, and placed, (generally *hung* up) in temples as teſtimonies of their gratitude. χρυσων και αργυρων αναθηματων. *Xenoph. Hellen.* Lib. 6. p. 308. *Edit. Baſil. Gr.* "They unanimouſly reſolved to ſend a golden cup to *Delphi*—but there was a great ſcarcity of gold in the city—the ladies therefore contributed all the gold they had about their perſons εις το αναθημα." *Plutarch* Camil. 241. Συγκαθιερωσε το αναθημα. ibid. p. 242. *Ed. Gr. Steph.* He came to burn the temples and the votive offerings, Ναως πυρωσων ηλθε καναθηματα. *Sophocl. Antig.* 292.

ceeded, shall commence hostilities against another — one kingdom invade and depopulate another.

11 Several regions also will be shook by terrible earthquakes, be infested with famine and pestilence, or intimidated by many frightful and horrible phænomena in the sky.

12 But before these dire calamities happen, the world will pursue you with implacable hatred, and harrass you with the most cruel persecutions— you will be scourged with unrelenting and unfeeling rage in their public assemblies— you will be confined in dungeons, and be dragged before governours and princes. — In all these evils you will be involved for your inviolable attachment to my religion.

13 But your being brought before these august and dignified personages will afford you an opportunity of publickly vindicating and defending your principles and profession.

14 And remember in such an exigency not to be previously distressed with anxious and gloomy thoughts, What apology you shall offer.

15 For I will in the crisis of your danger enable you to speak with such undaunted freedom, and inspire you with such eloquence and wisdom, as shall refute all the subtilties of your opponents, and awe them into confusion and silence.

16 Such an implacable enmity will be conceived against your profession, that parents, brothers, relations, friends shall betray one another with base and unfeeling perfidy, and embrue their hands in one anothers blood.

17 For on account of your principles you will be held in almost universal abhorrence.

18 But all their virulent malice shall not be able to hurt an hair of your head.

19 Let not the most imminent dangers therefore disturb your mental tranquillity and peace—for God will interpose and rescue you from them.

20 When you see a numerous encamped host invest the metropolis——then conclude that its final destruction will speedily ensue.

21 Then let the Christians who are in the adjacent plains flee for safety to the mountains — Let those who are in the city make their escape out of it — and let not those who are then in the country seek

ſeek a refuge from the enemy within its walls.

22 For then will the bolts of divine vengeance be hurled upon this devoted city — and all the predictions of the antient prophets concerning its deſtruction be amply fulfilled.

23 Deplorable will be the fate of thoſe women, whoſe flight will then be prevented by advanced pregnancy, or the ſuckling of infants — for the whole land of Judæa will then be oppreſſed by the moſt dreadful and ſhocking calamities.

24 Its inhabitants ſhall be miſerably maſſacred, or ſold for ſlaves and diſperſed into every province of the Roman empire — and heathens ſhall trample and inſult over the ruins of Jeruſalem, 'till their period, fixed in the divine decree, is completed.

25 In the *heavens* will then appear dreadful prodigies, which will affect the ſun, moon, and ſtars in an amazing manner — on the *earth* various countries will be ſeized with dreadful alarms and pannic terrors — and in the *ſea*, the waves [d] will be uncommonly agitated, roar with unuſual vehemence and loudneſs, and laſh the ſhores with horrid rage and violence.

26 Fright, terrour, and amazement will freeze the hearts of thoſe who are ſpectators of theſe phænomena — and every one will ſhudder with fear and horrour, when they brood over the ſad proſpect of thoſe impending calamities which theſe dire prodigies indicate — for all the powers of heaven will then be ſhaken with the moſt violent convulſions.

27 Then ſhall the Meſſiah be ſeen ſitting on a cloud, arrayed in matchleſs glory, and triumphing in the moſt magnificent pomp.

28 When you ſee all theſe circumſtances concur, which I have now particularized — then let your hearts be dilated with ſacred rapture and exultation, for your complete deliverance from the Jewiſh perſecutions will then ſpeedily enſue.

29 He ſhowed them in the following figurative repreſentation, with what certainty, from theſe previous ſigns, they might infer the ſubſe-

[d] The word σαλον is no where uſed in the *Teſtament* but here. It often occurs in the *greek* poets. It ſignifies a ſwollen wave.

——— καναχηρισαι καρα
Βυθων ετ' αχ οια τε φοινια σαλα. *Oed. Tyr.* 24.

quent cataſtrophè——Every tree, the fig-tree in particular, reads you uſeful inſtruction with regard to this great event.

30 For when it puts out tender ſhoots and opening leaves, you with riſing pleaſure conclude the approach of ſummer.

31 In like manner, when you remark theſe ſeveral phænomena which I have diſtinctly mentioned—infer that the kingdom of the Meſſiah will ſpeedily be erected on the ruins of this impenitent nation.

32 Let me aſſure you, that the preſent race of men will not be defunct, before all theſe my predictions be fully accompliſhed.

33 Sooner ſhall heaven and earth be annihilated, than my words not be verified.

34 Exerciſe therefore a cautious and conſtant vigilance over your hearts, leſt the ſudden and dreadful irruption of theſe calamities ſurpriſe you buried in ſenſuality and debauchery, and ſunk in avarice and worldly-mindedneſs.

35 For, like an unſuſpected ambuſh, it will ſuddenly ruſh upon all the land of Judæa, and overwhelm its inhabitants in one fatal and general deſtruction [e].

36 Be ye therefore ever fortified with caution and watchfulneſs — and intercede with God by fervent prayer, that he would not ſuffer you to be involved in theſe dreadful ſcenes of impending miſery — but of his mercy deign to vindicate you into ſafety and happineſs.

§ — 37 IN the day-time Jeſus publickly inſtructed the people in the temple —in the evening he retired to the mount of Olives.

38 The people therefore early every morning reſorted to the temple to hear his diſcourſes.

## CHAP. XXII.

1 THE grand ſolemn feſtival of the Jews, called the paſſover, was now very near.

2 And at this time there was a general council convened—in which the high prieſts and the body of the clergy concerted various meaſures how they might murder him —but they dreaded the fury of the populace.

3 It was now that Judas Iſcariot, one of the twelve apoſtles, was inſtigated by the diabolical

[e] Alluding to the manner in which *Jeruſalem* was ſurprized by the *Romans*—it being the time of the *paſſover*, when prodigious numbers from all parts of *Judæa* were cooped in the city, and moſt miſerably periſhed.

diabolical wickedneſs and malignity of his heart to betray him by an act of the baſeſt perfidy.

4 Having formed this black deſign he ſtole in a clandeſtine manner from the body of the diſciples — and had an interview with the high prieſts and the officers of their guards, in which he promiſed to deliver him into their power.

5 An offer ſo unexpected tranſported them with joy — and they agreed to give him a ſum of money to reward his ſervices.

6 To this propoſal he chearfully aſſented—and from that moment anxiouſly ſtudied to ſeize the moſt favourable opportunity, when the crowds were diſperſed, of putting him into their hands.

§—7 THE day being now arrived on which it was cuſtomary to ſlay the paſchal lamb,

8 he called Peter and John and ſaid to them, Go into the city and make preparations for our celebrating the preſent ſolemnity and eating the paſchal ſupper.

9 They ſaid to him, In what houſe would you have us make theſe preparations?

10 He anſwered—Immediately on your entrance into the city you will meet a man carrying a pitcher of water—follow him into the houſe, where you ſee him enter,

11 and tell the perſon that your maſter deſires he would accommodate him with a room in which to eat the paſchal lamb with his diſciples.

12 And he will immediately ſhow you into a large apartment, ſpread with a carpet—Here make the neceſſary preparations.

13 The two diſciples having received theſe orders went into the city, and found every circumſtance exactly correſpond to what Jeſus had told them — They therefore made every thing ready againſt his coming.

14 At the uſual time Jeſus and his twelve diſciples ſat down to eat the paſchal ſupper.

15 As they were at table Jeſus ſaid to them—I have been extremely deſirous to eat this paſſover along with you, before I ſuffer:

16 For I aſſure you this is the laſt paſſover I ſhall ever celebrate with you before the Meſſiah's kingdom be eſtabliſhed.

17 He then took the cup, and after ſolemnly offering up his gratitude to God, he ſaid, Take and hand this one to another.

18 For I make this ſolemn declaration

declaration to you all, That I shall not taste any more wine 'till the [f] time of the erection of the Messiah's kingdom.

19 He then took bread, and after devoutly blessing God, he broke and distributed it among them all, saying—This figuratively represents my body, which is voluntarily surrendered to be broken on the cross to promote the interests of mankind —For the future celebrate this institution in commemoration of my death.

20 After they had eat the paschal lamb he took the cup, and after having paid the same devout acknowledgements to God, said — This wine represents the shedding of my blood — by the effusion of which the new covenant will be sealed and ratified, and the benefit of mankind be subserved.

21 But behold! that very person, who intends by the blackest perfidy to surrender me into the power of my enemies, is now sitting with me at table.

22 The son of man indeed will make that exit, which hath been fixed in the divine decree——but woe to that wretch who is treacherously accessary to his murder.

23 Alarmed at this declaration, they began with the most painful anxiety to ask one another, Who it was among them that could be capable of such atrocious and execrable baseness.

§—24 THERE was also a warm debate and contention agitated among them, Which of them should be advanced to the highest honours in that magnificent kingdom they judged he was going to erect.

25 Jesus perceiving their ambitious views said to them —Powerful monarchs among the Heathens rule their subjects with an absolute sway, and their sovereign princes are by crowds of servile sycophants and flatterers honoured with the most vain, extravagant and unmerited titles.

26 But such a lust of domination and fondness of power shall never possess YOUR bosoms — for among YOU he who is the *humblest* shall be the *greatest*, and the most *condescending* shall be the most *exalted*.

27 For which is greatest —the person who reclines in ease on his couch, or he who waits observant on his nod? —Is not the *former*, and yet I have conversed among you in the capacity of the *latter*.

[f] Meaning—not till after his *resurrection*, *when* his kingdom properly commenced.

28 You

28 You have been my faithful and inſeparable companions in all the ſorrows and trials with which I have conflicted.

29 In recompenſe therefore of your diſtinguiſhed fidelity, ſince my heavenly father hath by ſolemn compact awarded to me a kingdom,

30 In like manner do I by an irreverſible covenant ratify and confirm to you the moſt exalted and conſpicuous honours in this kingdom—and magnificent thrones ſhall be erected for you on which you ſhall paſs ſentence on the twelve tribes of Iſrael.

31 Jeſus then ſaid to Peter, Simon! Simon! a great trial is approaching in which the fidelity of you my Apoſtles will be brought to a ſevere teſt.

32 But I have prayed for thee in particular, that thy ſincerity may be maintained inviolate. — When thou art returned to thy duty remember to encourage and animate thy brethren by a ſuperiour fortitude and zeal in my cauſe.

33 Peter ſaid to him, Diſtruſt not my fidelity——I am this moment prepared with chearfulneſs to attend thee to priſon or to death.

34 Jeſus replied, I aſſure thee this very night before the cock crow thou wilt three ſeveral times ſolemnly deny that thou ever knew me.

§—35 HE then ſaid to his diſciples — When I commiſſioned you to preach in the towns of Judæa, and ſent you on this expedition without money and without proviſions—were you ever deſtitute of the common neceſſaries of life? — They ſaid they had never wanted any thing.

36 But for the *future*, Jeſus ſaid to them, ſuch are the diſtreſſes and perſecution in which you will be involved, that he that hath money, let him take it with him——he that hath none, let him ſell his clothes and buy a ſword.

37 For be aſſured that with regard to myſelf that prediction of the prophet is immediately going to be accompliſhed, "He made his exit confounded with the wicked"—For the period of my life is now completed.

38 They underſtanding the above *figurative* diſcourſe *literally*, ſaid to him—We have two ſwords among us—He ſaid, They are ſufficient[g].

[g] In the above *figurative* diſcourſe *Jeſus* intimated to them the miſeries and perſecutions they were for the *future* to ſtruggle with—But they underſtood him *literally*, by the *queſtion* they propoſed to him.

§—39 AFTER this he left the city and retired, as uſual, to the mount of Olives, accompanied by his diſciples.

40 Arriving at the place he ſaid to them—Earneſtly beg of God that in the great approaching trial you may not be ſeduced into ſin.

41 He then ſeparated from them about the diſtance of a ſtone's caſt, fell on his knees, and with devout fervency uttered this prayer—

42 Merciful father! O that thou wouldeſt not ſuffer the dreadful ſtorm to break over my head!—But I check myſelf——Not my will, but thine be done!

43 Immediately his attendants ſaw an angel deſcend from heaven to animate and conſole him,

44 for he prayed with ardent and intenſe fervour, being overwhelmed in an agony of diſtreſs—— the inward ſenſations he now felt being ſo dreadfully acute and painful that drops of ſweat trickled down his face and fell upon the ground, like [h] large globules of blood.

45 He then roſe from his knees and came to his diſciples—whom he found in a profound ſleep—over-powered by the miſeries they ſaw him indure.

46 He awoke them and ſaid——Why do you ſuffer yourſelves to be overwhelmed with ſleep in ſuch a criſis—Earneſtly implore the Almighty that you may not in the enſuing trial be ſeduced into ſin.

47 While he was ſpeaking a great mob appeared—before whom Judas advanced forward and approached Jeſus to ſalute him—that being the ſignal he had agreed upon to give them.

48 Jeſus ſaid to him—Judas, doſt thou cover thy treacherous deſigns againſt my life under the hypocritical ſemblance of affection and love?

49 When his attendants ſaw the violence that would enſue, they ſaid to him—— Sir! ſhall we repel them with the ſword?

50 One of them drew his ſword—ſtruck a ſlave belonging to the high prieſt, and cut off his right ear.

51 Jeſus ſaid to the mob that ſurrounded him—Suffer me to go to the perſon that is wounded—He went, touched and healed him.

52 After this Jeſus ſaid to

[h] The evangeliſt only uſes this as a *ſimile* to repreſent to his reader the profuſeneſs of his ſweat—not that it was *real* blood, or that there was *any blood* at all viſibly mingled with it.

the high prieſts, to the officers who guarded the temple[1], and to the magiſtrates, who had now joined the mob who had ſeized him — Why did you come armed with clubs and ſwords to apprehend me, like a thief, in this clandeſtine manner?

53 You know that I was every day publickly inſtructing the people in the temple ——yet you laid no violent hands upon me—But you will now be ſuffered to prevail, and to execute your infernal deſigns againſt my life.

§—54 THOSE who apprehended Jeſus dragged him before the high prieſt—Peter followed the company at a diſtance, and went after them into the houſe,

55 and the high prieſts ſervants lighting a fire in the hall, he ſat down among them.

56 Here one of the ſervant maids fixed her eyes upon him as he was warming himſelf, and ſaid to thoſe who were preſent—This man was one of the companions of Jeſus.

57 He declared in the moſt ſolemn manner, that he did not ſo much as perſonally know him.

58 A little after, another perſon looking earneſtly at him, ſaid, Thou art one of his diſciples—He peremptorily denied that he ever was.

59 About an hour after, another ſaw him and aſſerted in the moſt poſitive terms, that he certainly was one of his followers—for he was undoubtedly a Galilæan.

60 Peter ſaid —— I never had any connections with him —nor do I know what you mean —— That moment the cock crowed.

61 Jeſus turned and fixed his eyes upon Peter—That look pierced him and inſtantly brought to his remembrance what Jeſus had lately told him —That before the cock crowed, he ſhould have denied three times in the moſt ſolemn terms that he ever had known him.

62 The thought ſtung him with remorſe—and going out, he burſt into a flood of bitter tears.

§—63 IN the mean time the perſons who ſtood about Jeſus offered him every inſult and indignity.

64 They firſt hoodwinked him —and then ſtruck him on the face, ſaying at the ſame time —O thou who art ſo emi-

[1] What we tranſlate, in *Kings* and *Chronicles*, *porters of the temple*, ſhould have been rendered *guards* of the temple. Of the *officers* of theſe the evangeliſt here ſpeaks.

nently

nently endowed with prophetic gifts, tell the person's name who struck you!

65 With many other cruelties of this nature they abused him — branding him with the most odious names, and pouring upon him all the contumely, insult and ridicule, they could invent.

§—66 VERY early in the morning, the high priests, the inferiour clergy, and the magistrates met in council — and Jesus was ordered to be brought before them.

67 The assembly then said to him, Tell us explicitly — Art thou the Messiah? — Jesus replied—If I should answer in the affirmative, you would not credit me.

68 And if I should exhibit before you the strongest proofs and demonstrations that I was that personage, you would neither be convinced [k], nor acquit me.

69 You will however soon see a striking proof of my dignity—for you shall see me, the son of man, invested with the highest authority and power [l] at the right hand of God.

70 Upon this they all clamoured—Art thou the son of God? — Jesus said, Most assuredly I am.

71 The assembly then said —What occasion have we for evidence against him — You have all heard the horrid blasphemies he hath just uttered.

## CHAP. XXIII.

1 THE whole assembly, being unanimously resolved upon his condemnation, conducted him to Pilate the procurator of Judæa.

2 Soon as they were admitted, they began to alledge many heavy crimes against him—This person, they said, hath been for a number of years seducing the province from their allegiance—using all his influence to prohibit the payment of tribute to the Emperor, and arrogantly stiling himself Messiah the King.

3 Pilate then said to him, Dost thou assume the title of the sovereign of the Jews? —Jesus answered in the affirmative.

4 Pilate after examining him, turned to the high priests and to the populace and said — I do not find this man guilty of any capital crime.

[k] In the original it is—*ask and answer*, denoting free debate, by which truth is investigated and explored.

[l] Referring to the destruction of *Jerusalem*—in which his *power* would be displayed.

5 At

5 At this declaration of the governor they raiſed loud and vehement clamours—— This impoſtor, they ſaid, hath been raiſing diſturbances in every part of Judæa—haranguing the mob every where—and the tumults he firſt excited in Galilee have reached the capital and produced univerſal confuſion in the nation.

6 Upon the mention of Galilee, the procurator aſked, if the priſoner was a Galilæan.

7 And when he underſtood that the ſcene of theſe public tranſactions had been chiefly laid in Herod's dominions—he ordered him to be conducted to that monarch—whom the preſent feſtival had brought to the city.

§—8 AT the ſight of Jeſus Herod was in raptures—He had been extremely deſirous a long time to ſee one, of whom he had heard ſo many amazing accounts—He therefore now flattered himſelf that his curioſity would be gratified by ſeeing him perform ſome ſignal and aſtoniſhing miracle.

9 He therefore begged and importuned him with repeated and urgent ſolicitations to favour him with the exhibition of his miraculous power—But to all theſe importunate entreaties Jeſus anſwered not a word.

10 The high prieſts and Jewiſh clergy ſtood by all the time, with extreme virulence and inceſſant clamour charging him with the moſt atrocious crimes—and vehemently urging his condemnation.

11 Herod finding his hopes diſappointed, looked upon him as an object of the vileſt contempt—and himſelf and his officers joined in inſulting and treating him with the loweſt banter and deriſion—After having been the ſport of their inhumanity and cruelty they arrayed him in a robe of mock royalty—and ſent him back to Pilate.

§—12 THAT day friendſhip and harmony were reſtored between Pilate and Herod—and all the former differences that had before ſubſiſted between them, were now compoſed by a mutual reconciliation.

§—13 WHEN Jeſus was ſent back without any ſentence being pronounced upon him by Herod, the procurator convoked the high prieſts, the magiſtrates, and the people,

14 and thus ſpoke—You have brought before me a perſon, as a diſturber of government, and I have taken an examination of him before

you

you all, but have found him guilty of none of those crimes with which you have charged him.

15 Neither doth Herod think, tho' he hath heard all that you have alledged against him, that he hath done any thing that merits capital punishment.

16 I will therefore sentence him to be whipped——and then release him.

17—For the procurator had established a custom of gratifying them every passover with the acquittal of any one prisoner they should desire—

18 The whole assembly hearing this—with a loud and violent vociferation cried — Drag him away, Drag him away[m]! and oblige us with the release of Barabbas.

19 This Barabbas was a notorious ruffian, who had been imprisoned for raising an insurrection in the city, and committing murder.

20 Pilate desirous to acquit Jesus made a second effort to appease the enraged multitude.

21 But his voice was drowned in one vehement and universal clamour, that repeated, Crucify him! Crucify him!

22 He persisted to make a third attempt to placate their violent fury — endeavouring to convince them of their injustice—What capital crime, he asked them, do you charge him with — I have examined him and found nothing in his conduct that deserves death — I will give orders for his being publickly whipped, and dismiss him.

23 At this they again pierced the air with their cries — and with more determined vehemence and fury than ever demanded his crucifixion — The violence of the populace and the urgent solicitations of the high priests at last prevailed upon the procurator to comply.

24 Pilate then gave orders that he should be executed according to their request.

25 At their united importunity he released out of prison one who had perpetrated murder and caused a riot —but surrendered up Jesus to their implacable and bloody resentments.

26 As they were dragging him to the place of crucifixion they seized one Simon a citizen of Cyrenè, whom they happened to meet as he was coming to the city, —and compelled him to take the cross and carry it after him.

[m] The words are repeated in the *Cambridge* MS.

§—

§ — 27 THERE followed him to the place of execution a prodigious crowd of people—the women beating their breasts and deploring his unhappy fate with the most piercing lamentations.

28 To these he turned and thus spoke—Ye daughters of Jerusalem! let not my miserable end provoke your tears, but let them flow for the dreadful destiny in which yourselves and your children will shortly be involved.

29 For the time will soon come, when the distracted mother shall exclaim—Happy, Happy is the barren woman! Thrice happy the bosom that never felt maternal tenderness!

30 Such dire misery and horror will then reign, that men shall passionately wish the mountains and hills to overwhelm them, and to hide them from the dreadful spectacle[n].

31 For if the *green* bough burns with such violence, with what horrid fury will the *dry* tree blaze!

§ — 32 Two malefactors were also conducted along with him to the place of crucifixion.

33 Being arrived at Calvary, the place of execution, they crucified him between two criminals.

34 When Jesus was extended on the cross he devoutly uttered this petition to God—Merciful father! grant them thy forgiveness, for they know not what they do! —The soldiers parted his cloaths and cast lots for them.

35 The common people stood spectators of this whole transaction——among whom were also the principal members of the Sanhedrim—who all united in offering him the most contemptuous insult and abuse—crying out—Since he is the great Messiah, the distinguished favourite of heaven, let him who hath saved such numbers from death, now save himself!

36 The Roman guards also conjoined in making him the object of their sport and derision—advancing up to his cross, and offering him vinegar,

37 and insolently saying to him—Since thou art the great sovereign of Judæa, let us see thee rescue thyself from thy present misery.

38 Over his head they fixed up this inscription in Greek, Latin and Hebrew: THIS IS THE KING OF THE JEWS.

[n] Referring to their eating human flesh in the siege. See *Josephus*.

§—39 ONE of the criminals too from his cross calumniated him and said — Since thou art the illustrious Messiah, why dost not thou extricate both thyself and us from our present tortures!

40 But the other reproved him for his profane insolence, and said to him—How canst thou, who art in the same condemned and wretched circumstances, allow thyself to be guilty of such impiety against God!

41 We indeed justly suffer that punishment which our crimes have merited — but this person hath been guilty of no irregularity [o].

42 He then said to Jesus — Do remember me when thou arrivest in thy happy future kingdom!

43 Jesus said to him — Wretched as I this day am, yet I can assure thee that thou shalt share with me the happiness of a blessed immortality.

§—44 AT twelve o'clock the whole land of Judæa was enveloped in universal darkness—which continued in all its horrors till three in the afternoon.

45 The sun was a great blank in the midst of heaven — the veil that separated the sanctuary and the holy of holies was rent in two.

46 Jesus then with a strong and vehement voice cried out — O Father! into thy merciful hands I will resign my spirit!—Having uttered these words he expired.

47 When the Roman officer saw the *uncommon* circumstance that attended his last moments [p], he was struck with religious awe and reverence, and said — Undoubtedly this was a good man!

48 And all the people who were present seeing the amazing phænomena with which his death was attended, in an ecstasy of astonishment and horror struck their breasts, and returned to their respective homes.

49 All his friends too, and the women who had attended him in his late journey from Galilee to the city, stood at some distance, and were spectators of those wonderful events.

§—50 There was at that time a member of the Sanhedrim, whose name was Jo-

[o] ατοπον is *literally, out of the way.* It signifies any thing *absurd*—— any thing *inconsistent* with a person's general character.

[p] Meaning—his crying out with a loud voice the moment before he expired.

seph

ſeph — a perſon of a virtuous and moſt amiable character.

51 He was a native of Arimathea — one who lived in expectation of the ſpeedy eſtabliſhment of the Meſſiah's kingdom — and who had diſcovered the greateſt averſion and abhorrence of the procedures of the Jews in this whole tranſaction.

52 This perſon came to Pilate, and begged he would give him the body of Jeſus.

53 Having obtained his requeſt, he took down the corpſe — ſwathed it in fine linen, according to the Jewiſh cuſtom—and repoſited it in a tomb, which he had very lately hollowed for himſelf in the ſolid rock, and in which nobody had ever been interred.

54 The next day was called the *Preparation* — being the day that preceded the Jewiſh ſabbath.

55 The women, who had accompanied him from Galilee, followed the body — ſaw him perform theſe pious offices, and remarked the tomb, and the manner in which the corpſe was depoſited.

56 After they had ſeen theſe funeral obſequies performed — they returned into the city, and purchaſed a great quantity of rich aromatic ſpices, intending to embalm him — but deferred it till the ſabbath was paſt — which they kept according to the preſcription of the law.

## CHAP. XXIV.

1 ON the firſt day of the week, ſoon as the morning dawned [q], the women above-mentioned and ſome of their companions along with them haſted to the tomb — carrying the aromatic ſpices [r], which they had purchaſed.

2 But

[q] This phraſe ορθρου βαθυ often occurs in the *Greek* writers—and there is a paſſage in *Ariſtophanes* which greatly illuſtrates *this*, and defines the time at which this viſit was paid——Αλλα νυν ορθρου βαθυς.

ΒΔ. Νη τον Δι' οκε γαρ ανεσηκασι νυν,
Ως απο μεσων νυκτων παρακαλκυτες μ' αει,
Λυχνες εχοντες——It follows——αλλα γαρ
Σπευδωμεν—πριν ημεραν γενεσθαι. *Ariſtoph.* Veſp. p. 436. *Fab.*

Εσπερα βαθεια is alſo very late in the evening. The ſervants met them with lights returning from the purſuit, it being now εσπερας βαθειας. *Plutarch* Æmil. 486.

[r] The ſame funeral honours were alſo paid to the remains of *Sylla* by the ladies of *Rome*. "The ladies are ſaid to have brought to his corpſe

2 But when they were arrived at the place they found the large ſtone that blocked up its entrance rolled away.

3 Upon this they entered the monument, but were aſtoniſhed to find the body of Jeſus conveyed away.

4 But while they were in the moſt cruel perplexity, mutually expreſſing their amazement at ſuch an unexpected event — two celeſtial beings, in an human form, ſuddenly preſented themſelves — clad in robes that darted the moſt dazzling ſplendor and effulgence [t].

5 At ſo ſudden and awful a ſpectacle they were chilled with terror, and ſunk proſtrate on the ground — The angels then ſaid to them, What hath induced you to ſeek for the living in theſe dreary receſſes where death and horror reign?

6 The object of your enquiries is not here — he hath quitted the manſions of the dead — Do you not remember what he expreſsly told you in Galilee?

7 "That the ſon of man would by the vileſt perfidy be delivered into the hands of his bloody perſecutors — that he would be crucified, but on the third day would riſe from the grave."

8 They then recollected that they had heard him make uſe of theſe very expreſſions.

9 They quitted the ſepulchre immediately — and returning to the city reported all theſe circumſtances to the eleven Apoſtles and others who were along with them.

10 The perſons who had viſited the ſepulchre, and now brought this relation to the apoſtles, were Mary Magdalenè, Joanna, Mary the mother of James, and their attendants on this occaſion.

11 But they paid them not the leaſt credit — looking upon the whole account as an abſurd and viſionary tale.

12 Peter however got up, and ran with anxious and precipitate ſteps to the tomb — but when he ſtooped and looked into the monument, he ſaw only the linnen rollers

ſuch a prodigious quantity of aromatic ſpices, αρωματων, that of the *frankincenſe and cinnamon* there was formed a figure of *Sylla* as large as life. This paſſage ſhews what theſe αρωματα were, that they were *dry* ſpices, and not *wet* as *Grotius* ſuppoſes.

[s] επεσησαν ſhould have been rendered, *ſuddenly appeared*. Conſult Il. K. 124. Ψ. 201. *Plut. Demet.* p. 1639. *Edit.* 8vo. *Gr. Steph.* Luke, ii. 9. Acts, xxiii. 27. See Note on Acts xxiii. 27.

[t] The *original* is very expreſſive — robes that ſhot lightening.

lying

lying along—Being convinced that the body was gone, he went back towards the city, loſt in aſhoniſhment and wonder at ſo ſtrange an event.

§—13 AFTER this, on the ſame day, as two of the diſciples were going to Emmaus, a village ſixty furlongs diſtant from Jeruſalem,

14 and converſing on the road on all the late remarkable events:

15 While they were eagerly diſcuſſing the ſubject, and were now mutually engaged in warm debate—they were joined by Jeſus.

16 But their faculties were ſo entirely ſuſpended and engroſſed in the conference, that they did not narrowly obſerve and recogniſe his perſon.

17 Jeſus ſaid to them—What is the ſubject that hath ſo warmly intereſted you on the road, and which appears to have ſunk you in ſo much gloom and dejection?

18 One of them whoſe name was Cleopas ſaid to him—Art thou the only foreigner in Jeruſalem, that are not acquainted with the ſignal events that have lately happened?

19 What events? he ſaid—The diſtinguiſhed tranſactions, they replied, of one Jeſus, a native of Nazareth, a moſt illuſtrious prophet, who exhibited to the world the moſt amazing miracles, and delivered the moſt ſublime and heavenly doctrines to all the people of Judæa.

20 Haſt thou not heard how this eminent perſonage was by the high prieſts and our Sanhedrim publickly condemned and crucified?

21 We indeed flattered ourſelves with the fond ſanguine hope, that this was the very perſon who was to have procured Iſrael complete deliverance and felicity—Know, however, that this is the third day ſince his execution.

22 We have alſo been greatly alarmed by ſome women who were our friends, who went very early to viſit the tomb;

23 for on their return to us they reported that the body was gone, and that they had ſeen an apparition of angels, who aſſured them that he was reſtored to life.

24 Some too of our companions went to the tomb, and found every circumſtance true which the woman had related—They were convinced by ocular demonſtration that the body was not there.

25 He then ſaid to them

— O how inattentive and inconsiderate you are! How unwilling to believe all the most plain and express predictions of the prophets!

26 Was not the Messiah to submit to all this series of sorrows, before he should be invested with the illustrious dignity and honours of his glorious kingdom?

27 He then adduced and explained to them all the prophecies respecting himself in a regular order from Moses down to the latest prophets.

28 When they were got to the village, whither they intended at first to go, he seemed desirous to have proceeded farther:

29 But they solicited him in the most importunate terms to lodge with them that night, as the day was far declined—They at last prevailed upon him, and he went along with them.

30 When he sat down with them to supper, he took bread, and after offering up his devout acknowledgments to God, he broke and distributed it among them.

31 This action at once drew their eyes and attention upon him — They knew him — but he [u] instantly quitted them.

32 Then they turned in amazement to one another and said—What stupidity not to know his person before—for were not our hearts inflamed with sacred ardor, while he was discoursing with us on the road and interpreting to us the holy scriptures!

33 They got up that moment and went back to the city to impart the happy news to the rest of the disciples and their attendants—whom they found all assembled together.

34 But the moment they entered, the company in an ecstasy of joy cried out —— Jesus is most certainly risen! Simon Peter hath seen him!

35 Then they two recounted all the circumstances that had occurred in the road to Emmaus, and how they were convinced of the identity of

[u] Thus αφαντ☉ is used — and not that our Lord *vanished*, as if he had no *real* body. Αυτ☉ δ' ες τιν' αφαντ☉ ὁ βωκολ☉ ωχετο χωραν; Into what country hath the herdsman *suddenly fled?* *Theocrit.* Eid. iv. 5. *Anacreon* says of the swallow.

Χειμωνι δ' εις αφαντ☉
Η Νειλου π 'πι Μεμφιν. *Ode* xxxiii. 4, 5.

Οφρα μη ασπετεμ☉ γενεη και αφαντ☉ αλητα
Δαρδανιη —— *Il.* Υ. 303.

his

his perſon, when his peculiar manner before ſupper had fixed their attention to it.

36 While they were relating theſe circumſtances, and every one's attention was totally engroſſed by the account —— Jeſus came unperceived, and ſtanding in the midſt of them accoſted them with the uſual ſalutation——May univerſal happineſs attend you!

37 They were inſtantly ſeized with the laſt terrour and conſternation—for they believed they ſaw a ſpectre.

38 Jeſus then ſaid to them ——Why are ye thus intimidated?——Why do ye ſuffer ſuch frightful images to ſeize your minds and to fill you with ſuch perturbation and horror?

39 View attentively my hands and my feet —— Convince yourſelves of the identity of my perſon—contemplate and handle me—A ſpectre hath not fleſh and bones [w], as you have ocular and ſenſible proof that I have.

40 Having ſaid this he ſhowed to every one of them his hands and his feet—and bad them remark the ſcars with which they were impreſſed.

41 But the belief of ſome being ſtill ſuſpended by an exceſs of rapture and amazement, to give them farther proofs of the reality of his perſon, he deſired they would give him ſome victuals.

42 They brought to him part of a broiled fiſh and ſome honey comb.

43 Then he took and eat before all the company.

44 He then ſaid to them —I told you in the moſt explicit manner in many former converſations that all the predictions relating to myſelf in the law of Moſes, in the ſubſequent prophets, and in the pſalms, were to receive an exact accompliſhment.

45 He then diſpelled the prejudices that before clouded their minds — and made them ſee the original intention and deſign of the prophecies in the moſt clear and perſpicuous light.

46 He concluded with ſaying—Theſe are the expreſs predictions of ſcripture—the plain tenor of which is, That the Meſſiah was to ſuffer and die—that on the third day he was to riſe from the grave—

47 — that repentance and remiſſion of ſins were to be proclaimed in his name, to every nation in the univerſe

[w] Αλλ' αυτη δικη εςι βροτων, οτε κεν τεθανωσι,
Ου γαρ ετι σαρκας τε και οςεα ινες εχουσιν. *Odyſ.* Λ. 217, 218.

—— that the first preachers were to open their commission in Jerusalem — and from this city, as a center, to diffuse the joyful tidings of this dispensation to the extremities of the globe.

48 And do you be the public witnesses of these facts in the world.

49 Be assured that you shall receive those spiritual endowments which my heavenly father hath promised to impart to you—But continue at Jerusalem 'till you are invested with these divine powers.

§—50 HAVING given them these instructions, he led them out of the city as far as Bethany—there he lifted up his hands and pronounced his blessing upon them.

51 While he was engaged in this pious office — he was taken up from them, and conveyed to heaven.

52 Struck with this amazing spectacle they prostrated themselves—and after paying him divine honours *, returned to Jerusalem, elated with the most rapturous joy.

53 And constantly every day they resorted to the temple—with the devoutest fervour praising and celebrating God for all these great and distinguished events.

* Because he was now constituted, by the supreme Being, the universal governor of all things.

THE

# THE HISTORY OF JESUS

## By JOHN.

### CHAP. I.

1 BEFORE the origin of this world exiſted the LOGOS [y]—who was then with the Supreme God—and was himſelf a divine perſon.

2 He exiſted with the Supreme Being, before the foundation of the earth was laid:

3 For this moſt eminent perſonage did the Deity ſolely employ in the formation of this world, and of every thing it contains.

4 This exalted ſpirit aſſumed human life—and from his incarnation the moſt pure and ſacred emanations of light were derived to illuminate mankind:

5 This light ſhot its beams into a benighted world—and conquered and diſpelled that gloomy darkneſs, in which it was inveloped [z].

6 To uſher this divine perſonage into the world, and to prepare men for his reception, God previouſly commiſſioned and ſent John the Baptiſt.

7 This prophet came to give public notice that a glorious light would ſhortly appear—to excite all the Jews to credit and receive this great meſſenger of God.

8 John himſelf openly diſavowed all pretenſions to this exalted character—declaring, that *he* was only appointed of God to give public information of this illuſtrious perſonage.

9 That divine perſon was

[y] The *Platoniſts*, whoſe Philoſophy obtained among the *Jews* at *this* time, and particularly *Philo*, ſpeak of REASON as a Being inferior and ſubordinate to the Supreme God. "The material World was made after the likeneſs of the *ſecond* God, who is the REASON of the ſupreme God, Ος εστιν εικων ΛΟΓΟΣ. *Philo* apud Euſeb. Prep. vii. 13." In his book of *Huſbandry*, he alſo calls REASON God's *firſt born* ſon, πρωτογονον υιον, p. 152."

[z] Alluding to that pure and perfect Diſpenſation of Religion which he introduced among mankind.

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the true light — which with its sacred rays illuminates every rational being.

10 This exalted Being formed the world—did afterwards make his public appearance in it—but it rejected him.

11 He made his public appearance among his own favourite nation the Jews — but his own favourite nation repulsed him.

12 But those of the Gentiles, who embraced his doctrines, and were firmly persuaded of the truth and authority of his religion, he invested with the distinguished privilege of the sons of God.

13 This singular and sacred privilege these Heathen countries did not derive from any lineal descent, from any eminent piety and virtue of their progenitors, or from any efforts of human wisdom and philosophy — the benignity of God *solely* conferred it upon them.

14 The LOGOS assumed human nature, and resided among us—communicating to mankind the most sacred and heavenly truths —— and we were spectators of all the astonishing transactions of his life——by which he demonstrated himself to us to be the distinguished favourite of heaven [a].

§—15 JOHN the Baptist gave the most explicit testimony of his person and character, by making the following public proclamation — "This, this is the very person I referred to, when I told you, That my successor would be a person of greater dignity and eminence than myself.

16 "This is the person, from the immense plenitude of whose love and benignity it is that we [b] have received a glorious and perfect dispensation to supersede and vacate the former,

17 "for the law was promulgated by Moses — but a nobler scheme, replete with benignity and the most important truths, is now published by Jesus the Messiah.

18 "None of the former law-givers had any personal intercourses with the Deity

[a] *Only begotten* means the object of one's fondest affections: such as an *only* child is. This term is applied to Christ, to show us, how elevated and distinguished his station was amongst the orders of celestial spirits.

[b] As this is a Prophecy, John speaks here, as other Prophets do, of things *future* as *present*. χαριν αντι χαριτος means, the *Christian* Dispensation *instead* of the *Jewish*.

— but

— but this moſt illuſtrious favourite of heaven hath been admitted into the boſom of the Father, and is enabled to communicate to mankind the cleareſt diſcoveries of his perfections and counſels."

§—19 THIS alſo is another teſtimony that John the Baptiſt gave publickly to Jeſus, when the Sanhedrim deputed a number of prieſts and levites to interrogate him concerning his pretenſions, and to receive a categorical anſwer from him, who he was.

20 The anſwer he gave to this ſolemn meſſage was not evaſive—it was plain and explicit — I really am not the Meſſiah.

21 They then aſked him, Are you Elias? —He ſaid he was not—Are you any of the old prophets reſtored to life[c]? —He replied, I am not.

22 They ſaid to him—Satisfy us then who you are—for we were publickly commiſſioned to make theſe enquiries of you, and muſt report your anſwer — What is the character you aſſume?

23 To this John anſwered in the words of the prophet Iſaiah "I am the voice of an herald making public proclamation in the ſolitude, O prepare for the ſpeedy advent of the Meſſiah! — Make a ſoft and eaſy path for his ſacred ſteps.

24 (The perſons who were ſent from Jeruſalem to propoſe theſe queſtions were Phariſees)

25 What hath then induced you, they continued, to baptize in this public manner, if you are neither the Meſſiah, nor Elias, nor any other of the antient prophets?

26 He replied—I adminiſter only *water*[d] baptiſm — But there is a perſon now among you, who is appointed to be my ſucceſſor—but with whoſe character you are not as yet acquainted—

27 he is poſſeſſed of infinitely ſuperiour eminence and dignity than I am—for whom I deem not myſelf worthy to ſtoop and do the meaneſt office.

28 The above tranſactions happened at [e] Bethabara, the great paſſage over Jordan, where John was then baptizing.

[c] This is a proof that the Jews had now adopted the *Platonic* Philoſophy —— one doctrine of which was, the *Tranſmigration of Souls*, here mentioned.

[d] Meaning, that the *Meſſiah*'s would be of a *different* nature. See *Acts* ii. 3.

[e] *Bethabara* ſignifies, *the houſe of paſſage*.

§—29

§—29 THE day after this John the Baptist descried Jesus at some distance as he was advancing towards him—and instantly cried out, in rapture, to the surrounding multitude—"Behold yonder is the amiable object of the divine love, who is appointed to reform mankind!

30 "This is the very person I referred to when I told you, That my successor would be a personage of infinitely greater dignity and eminence than myself.

31 "I did not know that this was the person, before I baptized him—I only knew myself to have a divine commission to administer baptism, in order that by this means HIS character might be publickly known and discovered by the Jews."

32 John gave this express testimony of him—"I saw the spirit descend from the sky with the rapidity of a dove, and light upon him.

33 "Before this, I did not know that he was this great and illustrious prophet——When I saw this circumstance, I was immediately convinced of the identity of his person—because that Being, from whom I received my commission to baptize, suggested to my mind, That the man on whom I should see the spirit descend and rest, was the very person, who should baptize with the holy spirit.

34 "This amazing phænomenon I saw——and I declare to you in the most solemn manner, That this person is the son of God!"

§—35 THE next day as John was standing along with two of his disciples,

36 he discovered Jesus, at some distance, walking—and said, Behold the amiable favourite of heaven!

37 His two disciples, hearing these expressions, immediately went after Jesus.

38 He turning, and seeing them follow him, said to them,

39 What induces you to follow me?—They asked him, in the most respectful manner, where he lodged.

40 He said to them, if you will attend me I will show you——They accompanied him, it being now about ten o'clock—and spent that day with him.

41 One of these two who heard John utter these expressions, and whose curiosity was excited to follow Jesus, was Andrew, Simon Peter's brother.

42 He, after this interview and conversation with Jesus, instantly went to find his brother

ther Peter—and the moment he met with him cried out, in the higheſt tranſport — We have found the great Meſſiah!

43 He then brought him directly to Jeſus—The inſtant Peter came in, Jeſus fixed his eyes upon him, and ſaid — You are the ſon of Jonas — and your name is Simon [f] — but your ſurname ſhall be Peter [g].

§—44 THE day following Jeſus purpoſed to go into Galilee—and happening to meet with Philip, ſaid to him, Follow me.

45 Philip was an inhabitant of Bethſaida — the ſame town in which Andrew and Peter lived.

46 Philip meets with Nathanael, and in an extaſy of joy cried out—We have certainly found that divine perſon whom Moſes and all the ſubſequent prophets have ſo diſtinctly deſcribed —— His name is Jeſus, the ſon of Joſeph of Nazareth.

47 Is it poſſible, replied Nathanael, that any thing that is good can come from ſo obſcure and wicked a place as Nazareth — Philip ſaid, Follow me, and converſe with him.

48 As Nathanael was advancing towards him, Jeſus ſaid to thoſe who ſtood by —Behold a true and genuine Iſraelite! a man who poſſeſſes an heart entirely free from all inſincerity!

49 Nathanael ſaid to him — How is it poſſible for you to know any thing of my real character? — Jeſus replied, Before Philip ſpoke to you, I was a witneſs of your private [h] tranſaction, when you was under the fig-tree.

50 Upon this Nathanael in aſtoniſhment cried out, Divine inſtructor! Thou art the ſon of God! Thou art the great Meſſiah and Lawgiver of Iſrael!

51 Jeſus ſaid to him—Doſt thou acknowledge me to be the Meſſiah, becauſe I diſcovered that I was conſcious of what thou didſt in ſilence and ſecrecy under the fig-tree? — Be aſſured that thy faith in me ſhall be confirmed by more ſtriking and illuſtrious proofs:

52 For you ſhall, for the future, behold the moſt ſig-

[f] Tho' he had never ſeen him before, he ſaluted him, immediately, by *his* name and his *father's* name.

[g] Which ſignifies a *Rock*—prophetically referring to his laying the *firſt foundation* of the Chriſtian church. See Acts.

[h] Probably, he had been praying.

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nal interpositions of heaven in my favour — you shall see the sky sever, and the blessed angels descend to escort the son of man up to the celestial regions [i].

## CHAP. II.

1 THREE days after this there was a marriage celebrated in Cana of Galilee—and the mother of Jesus was one of the company.

2 Jesus and the four disciples above-mentioned were also invited to the nuptial entertainment.

3 Their wine proving deficient, his mother said to him—Son! the wine is quite exhausted!

4 Jesus said to her — Mother! it is not for you [k] to dictate to me when I am to exert my miraculous power — The time of my public ministry in this country is not yet arrived.

5 His mother calls the waiters, and says—Whatever my son bids you do, be sure you obey him.

6 There were in the house six stone water-vessels, placed according to the Jewish rite of purification, which contained each about two or three firkins.

7 Jesus said to the servants—Fill these vessels with water—They filled them all up to the top.

8 Jesus then said — Draw out some of the liquor, and carry it to the governour of the feast.

9 When the master of the ceremonies tasted the water, now converted into most excellent wine—he was astonished — he could not imagine how they obtained it — The servants only, who had brought him the liquor knew this — He instantly calls the bridegroom to him,

10 and says—It is always customary at an entertainment to bring out the best wine *first*—and when the taste of the company is blunted with drinking it is usual to

[i] Referring to his *Ascension*.

[k] The phrase τι ἐμοι και σοι ought rather to have been translated, What have *you* to do with *me*. Thus *Anacreon*:

Μεθες με, φροντι δεινη,
Ουδεν εστι σοι τε καμοι. Ode 24. 356.

Corroding cares! let me be free:
What have you to do with me.

bring them wine of an inferiour ſort—You have, it ſeems, reverſed this cuſtom—for you have reſerved your beſt wine to the *laſt*.

11 This miracle, which Jeſus now performed in Cana, was the firſt that he [1] publickly wrought —— Here it was that he firſt openly diſplayed that tranſcendent power with which he was endowed—by which his four diſciples were convinced that he was the Meſſiah.

§—12 AFTER this he went down to Capernaum, accompanied with his mother, his brothers, and his diſciples —but ſpent only a few days in that town,

13 For the Jewiſh paſſover was near, and he went up to Jeruſalem to celebrate that ſolemn feſtival.

14 Upon his entering the temple he found great numbers of men induſtriouſly employed in ſelling oxen, ſheep and doves for the ſacrifice, and the bankers ſitting in their offices, and engaged in giving Jewiſh coin in exchange for foreign.

15 When he ſaw this buſy ſcene, he made a ſcourge— and with an authority, which none could reſiſt, expelled out of the temple all the ſellers, and the oxen and ſheep they expoſed to ſale, overturned the tables of the bankers, and ſcattered their money upon the pavement:

16 Saying to thoſe who ſold doves, Take away theſe ſtands inſtantly out of the temple, and convert not my father's houſe into a convenient place for you to tranſact ſuch ſordid and mercenary commerce.

17 Theſe tranſactions brought to the diſciples remembrance the following appoſite paſſage of ſcripture — "The flame of thy zeal for the honour of the temple hath devoured thee."

18 After this the Jews came about him and ſaid — What proof do you produce of your being authorized to act in this public manner?

19 Jeſus replied—Demoliſh this temple—and in three days time I will erect it in all its former perfection and glory.

20 The Jews anſwered — This temple was the labour of ſix and forty years — and art thou able to rear ſuch a vaſt and ſtately ſtructure in three days!

[1] Becauſe it appears that he had before wrought *private* miracles, by his mother bidding the waiters obey him.

21 Jeſus

21 Jesus only meant the temple of his body.

22 This incident of his life the disciples recollected after his resurrection—and it served to establish their belief in those prophecies which predicted his death, and to confirm the truth of those discourses, in which he had foretold his crucifixion and restoration to life.

23 During this festival, which he celebrated in Jerusalem, many were convinced that he was the Messiah by the amazing miracles, which they saw him perform.

24 Jesus however did not repose any sanguine confidence in their fidelity to him [m] —— for he perfectly knew the principles and dispositions, by which all men were actuated.

25 Nor had he occasion for any man to attest the character of another—for he infallibly knew by what internal springs and motives every person was governed.

## CHAP. III.

1 THERE was a Pharisee called [n] Nicodemus, a member of the Sanhedrim.

2 This gentleman privately stole to Jesus in the silence of the night to have an interview with him—and thus accosted him—Illustrious teacher! we conclude that you are invested with a divine commission to instruct mankind, from the stupendous miracles you perform—— such as it is impossible for any person to exhibit, if not delegated and authorized by the Deity.

3 Jesus said to him—Let me solemnly assure you that if any man's notions be not rectified [o], and he be born

[m] Because he knew that the great and leading men would prevail with them to abjure his cause, and renounce their attachment to him. It appears from *Josephus*, as well as the *New Testament*, that the *Populace* was entirely at the devotion of the *Pharisees*. Τοσαυτην δε εχουσι την ισχυν παρα τω πληθει, ως και κατα βασιλεως τι λεγοντες, και κατα αρχιερεως, ευθυς πιστευεσθαι. "They had such prodigious influence on the populace, that whatever they spoke even against an Emperor or an Highpriest was instantly credited by them." *Jos. Ant.* Lib. 13. C. 10. § 5. *Hudf.* This passage excellently explains, what would be otherwise absolutely unaccountable, that the *same* people were capable of crying *Hosanna!* and *crucify!* almost with the *same* breath.

[n] Nicodemus is a *Greek* proper name, and occurs in *Plutarch*'s Life of *Pelopidas*. Necessary indeed for that poor wretch *Nicodemus*. Edit. Steph. 8vo. p. 509.

[o] The design of Nicodemus' visit to our Lord was to sound him about erecting a *secular* kingdom. Jesus knew his design—and exposed the folly and absurdity of his expectation of temporal grandeur.

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from above [p], he will not embrace the gospel.

4 To this Nicodemus replied—How is it possible for a man advanced in years to receive a second birth?

5 Jesus answered—suffer me in the most solemn manner to declare, If any one is not morally regenerated, and is not what the washing with water figuratively imports, he will not be disposed to embrace the gospel.

6 There is a [q] *literal*, and there is a *figurative*, birth.

7 You need not express surprise at my asserting that the notions of you Jews must be rectified, and yourselves be born from above.

8 As the wind blows in all directions from every point ——and tho' the sound of it strike the ear, yet none can tell from what repository it comes, or what regions it visits, after it hath passed him—so imperceptible and extensive shall be the progress of the gospel, and converts to it be collected in every climate.

9 Nicodemus answered—How is it possible that these events should ever happen!

10 Jesus replied—Can so learned and celebrated a Rabbi be ignorant of these truths!

11 I can solemnly assure you that I speak from certain knowledge, and attest only facts, for the veracity of of which I have had the most undoubted evidence—and yet you are not disposed to credit my testimony.

12 If I tell you these plain and simple truths and you will not credit them—how could you relish and embrace more sublime and mysterious discoveries!

13 None of the former prophets was ever admitted into the seats of celestial joy in order to attest to men the reality and happiness of this state—the son of man, who is

[p] Ανωθεν never signifies *again*, but always *above*. Ανωθεν καταβασιν, a descent from above. *Plut. Numa.* 122. Ανωθεν της νεως from above the ship. id. *Themist.* p. 214. Ωστε μηδεν εμπεσειν των ανωθεν, that nothing might fall from above. id. *Pericl.* p. 303. Κατιδων ανωθεν, looking from above. id. *Marcel.* p. 561. An asp was brought among some figs, which was covered over with leaves, ανωθεν επι καλυφθεισαν. id. *Anton.* 1747. Observe also the opposition in the following Passage. Φωτα πολλα, τα μεν κατωθεν ηδη, τα δε ανωθεν. Many lights, some from *below*, some from *above*. *Plutarch* Aratus, p. 1895. *Ed. Gr. Steph.* 8vo. Every good gift descends from above, καταβαινον ανωθεν. James i. 17. The wisdom that cometh from above, ανωθεν κατερχομενη, Ch. iii. 15.

[q] The words σαρξ and πνευμα are often used to signify the *literal* and *figurative* sense. See Chap. vi. 63.

deſcended on earth, was the only perſon that ever reſided in thoſe bleſſed abodes.

14 But as Moſes fixed the brazen ſerpent on a pole in the wilderneſs — in the ſame manner will the ſon of man be elevated[r],

15 in order that all thoſe who embrace his religion may not incur everlaſting deſtruction — but obtain a bleſſed immortality;

16 for the ſupreme God was affected with ſuch immenſe compaſſion and love for the human race, that he deputed his ſon from heaven to inſtruct them — in order that every one who embraces and obeys his religion might not finally periſh, but ſecure everlaſting happineſs.

17 For the benevolent father of the univerſe did not ſend his ſon to condemn and puniſh mankind, but to reſcue and ſave them from miſery and ruin.

18 He, who is convinced of the truth of his religion by its evidences, ſhall not be finally condemned — but he, who rejects theſe proofs, is already condemned — becauſe he wilfully refuſes his aſſent to the evidences of a perſon's miſſion, whom God hath inveſted with the greateſt authority and power.

19 And what will expoſe ſuch to this future condemnation is, that God hath been pleaſed to diffuſe among men a light ſo tranſcendently glorious and divine, but their judgments, wilfully depraved, preferred gloomy darkneſs to its chearing and ſacred beams.

20 For he that is inſlaved to his vices abhors the light of truth and virtue, and dreads to approach it, leſt the deformity of his conduct ſhould be publickly expoſed:

21 But he who hath a ſacred regard for moral goodneſs and truth advances to the light with conſcious boldneſs — that his actions, in the moſt conſpicuous manner, may appear to have proceeded from religious principles.

§ — 22 AFTER this interview with Nicodemus Jeſus and his diſciples retired into the remote parts of Judæa — where he continued for ſome time and baptized.

23 John too at the ſame time was baptizing at a place called Enon near Salim, where there was plenty of water — Hither great numbers reſorted and were baptized by him.

[r] Alluding to his *Crucifixion*.

24 For

24 For the events hitherto related of Jesus happened before John's imprisonment by Herod.

25 There rose about this time a warm debate between the Jews and John's disciples concerning the efficacy of their master's baptism for the purposes of purification.

26 The disciples of John therefore came to him and said —— Sir! the person you baptized on the other side of Jordan, and to the divinity of whose character you gave so signal a testimony, is now baptizing——and prodigious crowds from all parts are flocking to him.

27 John replied —— "A man cannot act above that particular commission and office, which have been assigned him by heaven.

28 "You are witnesses, that I asserted in the most express terms that I was not the Messiah — but was only sent on purpose to usher and introduce him into the world, and to give public notice of his coming.

29 "As the bridegroom's friend sincerely rejoices to hear him express his felicity, and most cordially sympathizes with him in his conscious happiness—so the report of Jesus' increasing fame fills my breast with the highest transports:

30 "For *my* fame will diminish, *his* be augmented.

31 "He who descended on earth from the celestial regions hath a dignity infinitely superiour to all others — mine original is purely terrestrial, and my knowlege is solely confined to terrestrial things—but that divine person who left the regions of immortality is a most sacred and illustrious character.

32 "But tho' this exalted personage freely publishes and solemnly attests those heavenly doctrines, which he hath received from the most intimate and endearing converse with the Supreme Father in the mansions of eternal happiness—yet the generality of men reject his testimony.

33 "But every one, who hath admitted his sacred and infallible testimony, sets his seal to God's veracity in amply fulfilling his predictions.

34 "For this illustrious messenger, whom God hath now delegated on this important errand, is commissioned to reveal to mankind the gracious designs and counsels of God——for God doth not endow him with spiritual gifts and powers in a partial and limited manner.

35 "The supreme Father loveth his son and hath in-

vested him with full authority and universal dominion.

36 "He therefore that embraces and obeys his doctrines will secure eternal life —but on him who wilfully disobeys and rejects them, the wrath of the Almighty shall be inflicted, and his life shall be extinguished to all eternity.

## CHAP. IV.

1 WHEN Jesus understood that the Pharisees had received information of his collecting and baptizing greater numbers of disciples than John,

2 — tho' it was not Jesus that baptized but his disciples—

3 to avoid their resentment, he quitted Judæa, designing to retire into Galilee.

4 The road he was to travel lay through Samaria.

5 In his journey therefore he arrives at a town belonging to the Samaritans, called Sichar — contiguous to that estate, which the patriarch Jacob bequeathed as an inheritance to his son Joseph.

6 Near this town was Jacob's well — Jesus arriving here about six o'clock in the evening sat down on the side of the well, faint and fatigued with travelling.

7 But as he was here reposing his wearied limbs, a Samaritan woman came to draw water — Jesus begged she would let him drink.

8 — for his disciples were gone into the town to buy provisions—

9 The woman replied — I am astonished how You, who are a Jew, can ask water of a Samaritan — for the Jews have not the least friendly intercourse with the Samaritans.

10 Jesus said to her — If you knew the illustrious[s] gift of God to mankind, and the dignity of that person who solicits this small favour from you, instead of *his* requesting, *you* would have importuned him to confer some rich blessing upon you, and he would have freely refreshed you with water from the most pure and perennial spring.

11 Sir! she continued, How is it possible you could give me the water you boast—as you have no bucket, and the well is immensely deep!

12 Are you a person of greater eminence than our illustrious ancestor Jacob, who dug this well to supply

[s] Thus *Socrates* calls himself the *Gift of God* to the *Athenians*, δωρον τε Θεε δοθεν υμιν. *Plato, Apolog. Socrat.* p. 93. *Foster. Oxon.* 1752.

himself,

himſelf, his family, and his flocks with water!

13 Jeſus anſwered — The water of this fountain can only allay a momentary thirſt, which is ſure to return, and rage with the ſame violence as before:

14 But he, that is refreſhed with that cooling and ſalutary water that I impart, ſhall never feel the uneaſy ſenſations of thirſt any more for ever — but the water he receives from mine hand ſhall prove in him an indefectible ſource of a pure and tranſparent ſtream, that will flow through all the ages of eternity.

15 The woman replied — Do, Sir! then give me ſome of this excellent water which you ſay is ſuch a ſovereign remedy to expel thirſt, that I may not for the future have the trouble of coming to this fountain any more.

16 Jeſus then ſaid to her —Go into the town, and bid your huſband come hither.

17 I have no huſband, ſhe replied — You ſay very true, ſaid Jeſus that you have no huſband:

18 You have had indeed five —— but the perſon with whom you now cohabit is not your huſband as you very juſtly declare.

19 The woman in amazement cried — Sir! this convinces me that you are a prophet!

20 As I am therefore now perſuaded that you are inveſted with a prophetic character, be pleaſed to ſolve the difficulty I propoſe—Our pious anceſtors paid their religious adorations on this very mountain—You Jews, on the contrary, aſſert that Jeruſalem is the place, in which the Deity hath appointed that his worſhip ſhall be celebrated.

21 Jeſus ſaid to her—You may depend on the truth of what I now ſolemnly declare — The time will ſoon arrive when all religious worſhip that is offered both in Jeruſalem and on this mountain, ſhall be fatally interrupted and ceaſe [t].

22 You pay your religious homage to the creature of your wild and abſurd imagination—we Jews are not miſtaken in the object of our worſhip—to the Jews was revealed, and the Jews now worſhip, the one only ſupreme Divinity.

23 But a new diſpenſation

[t] Referring to the deſtruction of Jeruſalem.

will be eſtabliſhed—which is indeed *already* commenced — under which the only true and acceptable worſhippers of the Deity will be thoſe who worſhip him with genuine purity and integrity of mind—For theſe are indiſpenſable qualities which the Deity ſolely regards in his votaries [u].

24 God is a pure and perfect mind — and thoſe, who offer him their religious homage, ought to addreſs him with virtuous ſincerity and rectitude of heart.

25 I know, reſumed the woman, when the great Meſſiah comes, he will ſolve all our difficulties.

26 Jeſus ſaid to her — the perſon, with whom you have been converſing, is the Meſſiah.

27 Here the diſciples came up and were amazed to find him engaged in conference with a Samaritan woman — None of them however aſked him the reaſon of his converſing with her.

28 But the woman the moment ſhe heard the above mentioned declaration left her pitcher, and run with the utmoſt precipitation into the town — ſaying to every one ſhe met,

29 Come! ſee a man, who hath told me all the moſt ſecret incidents of my paſt life! — He can be no other than the Meſſiah.

30 They all flocked, accordingly, out of the town, and haſted to ſee this remarkable perſon.

31 During this tranſaction the diſciples begged he would partake of that refreſhment they had juſt purchaſed.

32 To theſe entreaties he anſwered — I am furniſhed with refreſhment, to which you are ſtrangers.

33 The diſciples hearing this, ſaid one to another — Hath any perſon brought

[u] The only acceptable manner of worſhipping the Deity is to be like him in the temper and diſpoſition of the mind. *Hierocles.* "*Pythogoras* conceived of the firſt ſupreme Cauſe, not as a Being liable to paſſions and affections, but as a pure, inviſible, conſcious Intelligence. *Numa* too prohibited the *Romans* from repreſenting the Divinity under any human ſhape, or in the figure of any animal. In conſequence of which ſtrict prohibition the *firſt* Romans had not in their temples, for 170 years, either picture or ſtatue to repreſent the Deity. They erected, indeed, during this period, ſeveral temples and fanes, but they were wholly deſtitute of any external exhibitions of the Supreme. It being accounted the higheſt irreverence to aſſimilate the Greateſt and Beſt to the vileſt and worſt: ſince the Deity can be apprehended no otherwiſe than by the mind." *Plutarch* Numa, p. 118. *Edit. Gr. Steph.* 8vo.

him

him provisions, while we have been absent?

34 Jesus said to them—Mine only refreshment and happiness is, to obey the will, and accomplish the designs of him who sent me.

35 There are you know four months yet to the harvest—But look over yonder[w] fields—What a glorious harvest they contain!—already ripe, and fit to be gathered in!—

36 And he who is industriously employed in reaping and collecting this invaluable harvest into the repository of eternal life, shall be abundantly recompensed for his faithful and diligent labours—and both the sower and reaper shall mutually share the most exalted joys.

37 But the present occasion verifies the old adage—"One sows the seed, but another reaps the harvest."

38 For I send you to reap a rich and plentiful crop, whose culture never cost you any labour—Your[x] predecessors with great fatigue prepared the soil—but you will reap all the advantages of their assiduous pains.

39 Great numbers accordingly of the inhabitants of that town believed him to be the Messiah—convinced by the testimony of the woman, who declared that he had recounted to her all the principal circumstances of her past life.

40 The Samaritans, therefore, begged he would fix his residence among them—But he stayed only in the town two days.

41 During which time much greater numbers were convinced by his discourses that he was the Messiah.

42 And they said to the woman—We are not induced solely by your solemn declarations to credit his pretensions—but we have heard his divine doctrines, and are upon the best evidence persuaded that this most illustrious person is the real Messiah and Saviour of the world.

§—43 AFTER these two days were elapsed, he left the town and travelled into Galilee.

44 But did not choose to take Nazareth in his road—for it was a maxim with him, That no public instructor meets with respect in his own country.

45 Upon his arrival in Galilee, the men of that country cordially received him, and

[w] Which were then covered with *Samaritans*, flocking to see and converse with him.

[x] John the Baptist, and himself.

were convinced of his prophetic character —— having lately been spectators of the miracles he had performed in Jerusalem at the paschal solemnity.

46 Jesus meeting with this kind and candid reception, went again to Cana, where he had converted the water into wine — While he was in this town a nobleman, whose son was dangerously sick at Capernaum,

47 being informed that Jesus had removed from Judæa into Galilee, travelled to Cana — and waiting upon him requested him to go down with him, and miraculously heal his son, of whose recovery there were now no hopes.

48 Jesus said to him — if I do not exhibit before you amazing miracles and prodigies, you will not credit my pretensions.

49 The nobleman anxiously repeated his request, begging he would hasten, before his dear child departed.

50 Jesus said to him — Return home — Your child is in perfect health — The gentleman believed the words of Jesus, and left him chearful and satisfied.

51 On his return he was met by his servants — who assured him that his son was perfectly recovered.

52 The nobleman asked them, at what hour they had observed him to grow better? — Yesterday, they replied, about seven o'clock every feverish symptom instantly vanished, and he was reinstated in perfect health in a moment.

53 The nobleman then knew, that it was that very hour that Jesus had pronounced the words, and assured him of his recovery—By this signal miracle he and his whole family were convinced that Jesus was the Messiah.

54 This was the *second* miracle that Jesus performed in Galilee after his removal out of Judæa.

## CHAP. V.

1 THE Passover of the Jews now approaching Jesus went up to Jerusalem.

2 There is in the city, at the Sheep-gate, a public [y]

[y] Κολυμβηθρα signifies a *bath*. Κατεκειτο παρα την μεγαλην κολυμβηθραν. *Plutarch.* Alex. p. 1295. Edit. Gr. H. Steph. Αντε τις εις κολυμβηθραν μικραν εμπεσοι, αντε τις εις το μεγιστον πελαγος μεσον. Should any one fall into a little *bath*, or into the midst of an immense ocean. *Plato* Repub. Lib. v. 332. Vol. I. *Edit. Massy.*

bath,

bath, called in Hebrew Bethesda, or the *house of mercy*, embellished with five Piazzas.

3 In these Piazzas lay a great number of unhappy objects, blind, lame, or those who had withered limbs — anxiously waiting the sensible and preternatural movement of the water:

4 For an Angel, at that particular solemnity, descended into the bath, and visibly put the water into a violent agitation—The very first that went into the bath, after this commotion of the water, was perfectly cured of any distemper he laboured under, how inveterate and obstinate soever.

5 There was now lying in the porticoes of this bath a miserable object, who had been in a wretched condition eight and thirty years.

6 Jesus fixing his eyes upon this wretched creature, and knowing that he had been a long time afflicted, asked him, If he was desirous to be cured of his distemper.

7 The unhappy wretch replied——I have no friendly hand, Sir! to help me into the bath, after its waters are put into motion—but all my endeavours to obtain relief from the salutary qualities then imparted to it are always sure to be rendered ineffectual by some one or other getting in before me.

8 Jesus said to him——Rise —take up thy bed and walk home.

9 The words were no sooner pronounced, but the man was instantaneously restored to perfect health—He got up in perfect vigour — threw his bed on his shoulder, and walked out of the bath — This miraculous cure was performed on the sabbath.

10 The Jews, therefore, seeing the man walking along in this manner, in great indignation rebuked him, saying —— Do not you know it is the sabbath day? How can you profane its sacred rest by carrying such a burden!

11 He answered——The person, who miraculously removed my disorder, bad me take up my bed, and walk home.

12 They asked him, Who it was that had presumed to make him violate the sabbath in this flagrant manner.

13 The man knew not, who it was, from whom he had received his cure — for there being a great crowd in the place at the time that Jesus had performed this miracle, he conveyed himself privately and imperceptibly away.

14 Some time after this Jesus happened to meet with this

this man in the temple, and said to him—Thou art now reinstated in thy former health and ease — be cautious, for the future, of relapsing into any wilful sins, lest a more dreadful calamity be inflicted upon thee.

15 The man transported with gratitude for the blessing he had received, went to the Jews, and in a flood of joy told them — That the name of his benefactor, to whom he was indebted for his miraculous cure, was Jesus.

16 This information violently inflamed their resentments against Jesus — and they immediately formed a resolution to murder him, for his presuming to violate the duties of the sabbath in this egregious manner.

17 Jesus said to them — My father from the creation of the world hath incessantly worked *every day* in supporting the frame of nature by his providence—and it is in imitation of him that I work, and perform benevolent actions every day indiscriminately.

18 This greatly exasperated the Jews, and instigated them to concert measures how to shed his blood—because he not only infringed the sacred duties of the sabbath, but had the impious arrogance to call the Supreme Being his father, and to place himself upon a level with the Deity.

19 Jesus said to them—I most solemnly assure you, That the son doth not act in this manner by his *own* proper authority and power — this authority he *solely* derives from the father—to whose original commission and appointment he conforms his actions and conduct.

20 For the father hath been pleased to make the son the object of his most affectionate regards, and hath endowed him with the miraculous power you have seen exerted — and he will enable him to perform operations far more stupendous than these, that will excite your highest astonishment.

21 For example — As the Deity, by the irresistible exertion of his omnipotent power can reanimate the ashes of the dead, and inspire them with new life and vigour—so is the son empowered to recall into existence the deceased objects of his affection.

22 Neither will the supreme Father, at the general resurrection, preside in judgment over the human race—This most illustrious dignity of judging the world he hath conferred upon his son.

23 And

23 And the Deity hath exalted his ſon to this diſtinguiſhed eminence, in order that the dignity of his ſtation and office might engage mankind to honour the ſon in like manner as they honour the ſupreme Father of all — he, who treats the ſon with diſreſpect and contempt, treats with diſreſpect and contempt the bleſſed God, who commiſſioned and ſent him to inſtruct the world.

24 In the moſt ſolemn manner I publickly declare to you, That he, who cordially embraces my doctrines, and is perſuaded that I act by a divine commiſſion, is entitled to everlaſting life——he ſhall not be involved in the final condemnation and deſtruction of the wicked.

25 Be aſſured of this ſolemn truth——The time is coming, and hath [z] already commenced, when the dead ſhall hear the voice of the ſon of God, and be informed with new life.

26 For that power and principle of communicating life, which the Deity originally and eſſentially poſſeſſeth, he hath been pleaſed to confer upon the ſon.

27 And he hath moreover appointed the Son to be the final Judge of mankind — [a] becauſe he aſſumed human nature.

28 Let not theſe aſſertions excite your wonder and aſtoniſhment——Be aſſured a ſolemn day is approaching, in which every individual of the human race ſhall, in their tombs, hear the voice of the ſon of God,

29 be all reanimated in a moment—come out of their graves —— and compoſe one vaſt aſſembly——Thoſe who have lived virtuous lives ſhall be pronounced into everlaſting happineſs — thoſe who have lived wicked lives ſhall be doomed to everlaſting deſtruction.

30 The miraculous operations I perform are not owing to any eſſential power I myſelf poſſeſs —— I derive it ſolely from God—his dictates are the meaſure of my obedience — and my obedience is founded in immutable juſtice ——I arrogate no honours to myſelf—I ſtudy only to promote the honour and fulfil the appointment of the Deity, who inveſted me with this commiſſion.

31 If I ſhould require you to credit my pretenſions up-

[z] Becauſe Jeſus raiſed ſeveral from the dead in his *life-time*.

[a] And conſequently having once been cloathed with the *ſame* nature with thoſe he judges, he is thereby qualified to be an equal and candid Judge of its infirmities and frailties.

on the sole authority of *my own* testimony, I should act as an impostor, and render the truth of my mission justly suspected.

32 An illustrious person publickly attested my character, and bore a true and honourable testimony to it.

33 This person was John the Baptist, to whom you solemnly deputed special messengers—who heard and delivered the clear and explicit testimony he gave to the truth of my mission and character.

34 But I court not human testimony, or strive to secure it in my favour—I only mention this to excite you impartially to weigh the evidence of my religion, and to induce you to embrace it and be happy.

35 John the Baptist, who gave so full an attestation to my character, was a glorious lamp, that emitted the most pure and effulgent splendours around—but tho' these useful beams, at first, appeared grateful to you, after so long an extinction of the prophetic light, you very soon grew tired of them, and wilfully refused to enjoy their salutary influence.

36 But I can produce a testimony infinitely more strong and striking than this of John — The miraculous operations, which my father hath enabled me to perform, carry the fullest conviction in them, and are an irrefragable appeal and testimony to the world, that the Deity hath sent me.

37 These are public proofs that the Deity, who sent me, hath invested me with a divine commission — But you are so incorrigibly depraved and prejudiced, that you neither listen to the voice of the Deity speaking by me, nor discern the plain and evident impressions of his supreme wisdom and power on my person and character.

38 And you have not that reason, which he originally gave you, in its genuine uncorrupted state—for you disbelieve and reject him whom the Deity hath sent among you with so many striking proofs of divine authority.

39 You diligently search and critically examine the scriptures, because you imagine the promise of eternal life is contained in them — These sacred books, which you so carefully and sedulously explore, give the most plain and explicit testimonies of my character.

40 And yet you obstinately refuse to be convinced of the truth of my mission, and will not embrace my doctrines, tho' eternal life is offered

fered you, if you will admit and obey them.

41 I court not popular applauſe, nor ſtrive to ſecure from any man glory and reputation to my character.

42 But I know your principles — I know you to be deſtitute of the love of God and religion,

43 for I am come among you veſted with the full authority of my father — and yet you reject me — An impoſtor, who hath no miraculous powers to boaſt, and nothing but his arrogance to recommend him, finds no difficulty to ingratiate himſelf with you, and procure a favourable reception.

44 But how is it poſſible you ſhould believe and embrace my religion, who are ſolely poſſeſſed with the love of popular glory, and inſpired only with views of pride and ambition — treating with the loweſt contempt the honour of God, and the dignity of religion.

45 Do not think that I ſhall be the only one who will accuſe you to the father for your infidelity — Moſes, your great lawgiver, whoſe character you eſteem ſo ſacred, will accuſe and condemn your preſent conduct.

46 For did you pay any ſerious regard to Moſes, you would have acknowledged my prophetic character — for this legiſlator hath characterized me in the moſt plain and expreſs terms.

47 But if you treat his writings with contempt — what reaſon can I have to expect that you will treat the evidences of my miſſion with reſpect!

## CHAP. VI.

1 AFTER this Jeſus retired into Galilee — and croſſing the lake, travelled into that part of the country that lay contiguous to the city Tiberias [b].

2 Hither he was accompanied by a prodigious crowd, whoſe curioſity was excited by the aſtoniſhing miraculous cures they had ſeen him perform.

3 From this multitude Jeſus privately retired with his diſciples to a neighbouring mountain — where they ſat down to repoſe and refreſh themſelves.

4 It was now but a few days to the Jewiſh Paſſover — which is their grand religious feſtival.

5 Jeſus, as he reclined on the mountain, keeping his

[b] See the Cambridge MS.

eyes

eyes fixed on the vaſt crowds that were advancing to him, ſaid to Philip — Where ſhall we buy proviſions to refreſh this immenſe multitude?

6 This he ſaid merely to try what confidence Philip repoſed in his miraculous power, for he had already determined what to do.

7 Philip replied — Were we to expend two hundred denarii in proviſions, it would be far from furniſhing a ſufficient repaſt for ſuch an infinite number of people.

8 Andrew, Simon Peter's brother, who was one of his diſciples, then ſaid to him,

9 There is a ſervant here, who has five barley loaves and two ſmall fiſhes — but what is ſuch a pittance as this among ſo many thouſands!

10 Jeſus then ordered his diſciples to make the multitude ſit down on the graſs — which was very deep in the place in which this was tranſacted——The crowd accordingly ſat down, being in number about five thouſand.

11 Jeſus then took the loaves, and after paying his fervent acknowledgements to God, diſtributed them to his diſciples, and they to the multitude, who ſat in uniform and regular companies — they likewiſe diſpenſed as much of the fiſh as any perſon demanded.

12 After they had partook of a plentiful entertainment and were all ſatisfied, Jeſus ſaid to his diſciples—See that you carefully collect the fragments, that nothing may be waſted.

13 They carefully collected the fragments of the loaves and fiſhes —— which filled twelve baſkets.

14 The multitudes, who were preſent on this occaſion, and were ſpectators of this aſtoniſhing miracle, all unanimouſly declared, That Jeſus was undoubtedly that great and illuſtrious prophet, whom their ſacred books ſo expreſsly taught them to expect.

15 Wherefore Jeſus, conſcious of the diſpoſitions, which now actuated them, and knowing the reſolution they had formed to carry him away by violence and proclaim him the Sovereign of Judæa, took care to elude their ſanguine deſigns by [c] privately withdrawing from them, alone, to a ſolitary mountain.

16 In the evening the diſciples went down to the ſide of the lake,

17 and embarked on board

[c] Undoubtedly by rendering himſelf inviſible.

a veſſel,

a veſſel, intending to croſs to Capernaum — Darkneſs had now enveloped the earth, and their maſter was not arrived.

18 It now blew a ſtorm, and the lake was greatly agitated.

19 When they were about five and twenty or thirty ſtadia from ſhore, they deſcried Jeſus walking over the ſurface of the deep, and advancing towards the veſſel — The ſight filled them with the laſt conſternation.

20 But Jeſus ſoon diſſipated their terrors by diſcovering himſelf to them.

21 They then in a flood of tranſport took him into the veſſel—and ſoon arrived at the place, which they firſt intended to make.

22 The next day the multitude, who were yet on the oppoſite ſhore, finding that there was no other veſſel, but that on which the diſciples had gone on board, and knowing that Jeſus was not in their company—

23 — There were indeed lying, not far from the place where Jeſus had furniſhed this miraculous entertainment, ſeveral veſſels that belonged to Tiberias—

24 When the multitude, as I ſaid before, found that Jeſus was abſent as well as his diſciples, they went aboard theſe veſſels belonging to Tiberias, and croſſed over the lake to Capernaum, in ſearch of Jeſus.

25 When they had found him, they, in amazement, ſaid to him—Divine inſtructor! in what manner did you paſs the lake!

26 Jeſus ſaid to them — Aſſure yourſelves that I am conſcious that you make theſe anxious enquiries after me not from any conviction which my miracles have produced in your minds, but from the hope I ſhall continue to ſupply you with food in the manner I have lately done.

27 Be not ſo ſolicitous in procuring that food that ſerves only to nouriſh a frail and periſhing body — but let it be your principal concern to acquire that food, which will render the ſoul immortal through all the ages of eternity—This food the ſon of man is commiſſioned to diſpenſe, and his commiſſion hath the ſupreme Father been pleaſed to ratify and ſeal by the ſtrongeſt evidences.

28 They ſaid to him —— What ſhall we do in order that we may comply with the purpoſes and deſigns of God!

29 It is the great deſign of God,

God, replied Jesus, that you should be convinced that I am a divine messenger.

30 What public demonstration, said they, will you give us that you are invested with a divine authority? What miraculous operation will you exhibit to convince us?

31 Our ancestors, continued they, were miraculously supplied with food from heaven, during their continuance in the wilderness, as our sacred books testify.

32 That food, answered Jesus, by which your progenitors were then miraculously supported, merits not to be compared with that true and vital food, which my heavenly father now dispenses to the world by me.

33 For that divine food, which is now descended from heaven, imparts immortal life to the world.

34 When he had said this, they cried out—[d] Be pleased, Sir! ever to supply us with this celestial food!

35 Jesus said to them—[e] I am that true vital food I mentioned—He that admits and digests it, shall be for ever free from the painful sensations both of hunger and of thirst.

36 But tho' you have seen me exert such miraculous powers, you are determined not to be convinced that I am a messenger from God.

37 But notwithstanding your incredulity, every one, whose mind hath been previously influenced with a sacred sense of religion and virtue, will chearfully embrace my doctrines, and he who thus embraces them, shall for ever be the object of my most affectionate love.

38 For I descended from heaven not to execute a scheme of mine own contrivance, but to accomplish the designs of him who sent me:

39 And this is the design of him who sent me, That I should finally lose none of the pious and virtuous, whom the love of religion hath previously disposed to embrace my doctrines—and that I should raise them, at the last day, to the possession of eternal life.

40 It is the gracious design of him who delegated me to instruct mankind, That every one who is persuaded that I am a divine messenger, and who cordially embraces and obeys my religion, should be entitled

[d] Ironically.

[e] Meaning his doctrines.

to everlasting life — and that I should reward him, at the general resurrection, with a blessed immortality.

41 This discourse excited the disgust and indignation of the Jews, because he asserted that he descended from heaven;

42 and they contemptuously said, one to another — Is not this person, who arrogates to himself so high an original, the son of Joseph the carpenter? — Do not we know the meanness and obscurity of his family? — How can he have the impious effrontery and confidence to tell us, that he descended from heaven!

43 Jesus said to them — Let not the meanness of mine appearance excite your aversion and contempt of me.

44 For notwithstanding the obscurity of my birth, every one, who hath been attracted by the love of God and goodness will come and embrace my religion — and such a sincere and virtuous believer I will raise, at the last day, to the inheritance of an happy immortality.

45 There is the following passage in the prophetic books, "They shall all be taught of God" — and he who hath been *thus* instructed, and hath made conscience of performing the duties which the Deity requires, will cordially embrace my religion.

46 None of the preceding prophets was ever admitted to any personal communications with the Deity — the son of man is the only one, who ever enjoyed this most distinguished honour.

47 Be ye, therefore, solemnly assured, That every one who believes and obeys my religion, shall be entitled to eternal life.

48 I am the food that imparteth true vital nutriment to every one who receiveth and digesteth [f] me.

49 The manna, your ancestors eat in the wilderness, could not preserve them from death, or protract the period of their lives.

50 But the bread, that is *now* descended from heaven, informeth him who receiveth it with immortality.

51 I am this true vital bread, which is now descended from heaven to refresh mankind — he that eateth it shall live to all eternity — The food I administer is my flesh, which I freely dispense to furnish an immortal repast to the world.

[f] His doctrines.

52 These last words occasioned a vehement clamour and uproar among the Jews —They said, one to another, How can this man's flesh serve for food!

53 Jesus said to them — I in the most solemn manner assure you, That unless you digest the flesh, and imbibe the blood of the son of man, you have no claim to a blessed immortality.

54 For he only that eateth my flesh and drinketh my blood hath a title to eternal life——to the possession of which I will raise him at the general resurrection.

55 For my [g] flesh and my blood supply the only true vital and salutary nutriment.

56 He, who is refreshed with these, is united to me by the strongest and most endearing bonds of affection and love.

57 As the great Source of life, by whom I was sent, hath communicated to me existence, so will I communicate an immortal existence to every one who receiveth and digesteth this food.

58 This is the only vital and substantial food, which is now descended from heaven—Not like the food your ancestors eat, which could only allay the momentary pain of hunger, which would soon return, and of which all who participated, died—But the food I dispense, will nourish and for ever maintain the soul in immortal vigour.

59 This discourse was delivered in the place of religious worship in Capernaum, as he was there publickly instructing the people.

60 Great numbers of his followers, who were now his auditors, said—How absurd and impossible is this doctrine! Who is there, but must be disgusted with it!

61 Jesus, being conscious that this discourse had very highly offended them, said to them—Doth this declaration of mine high original shock you, and determine you to apostatize?

62 What if you should see me ascend to those celestial regions, in which I once resided!

63 The preceding discourse you have heard, is entirely *figurative*—for you to understand it *literally*, would be the highest absurdity [h].

64 But there are some of you, who are determined not to be convinced—For Jesus,

[g] His doctrines,

[h] In this sense the Jews frequently used *Flesh* and *Spirit*. See the note on Chap. iii. 6.

from

from the very firſt beginning of his miniſtry, perfectly knew thoſe, who were deliberately reſolved not to be convinced by all the evidences he ſhould exhibit — and he knew alſo the perſon, by whoſe treachery he was to be delivered into the hands of his enemies.

65 It is for this reaſon, he continued, that being infallibly acquainted with your diſpoſitions, I told you above, That none would embrace my religion, but thoſe, who were previouſly influenced and attracted by the love of God and virtue.

66 From this time many of his former followers deſerted him, and never had the leaſt ſociety and connection with him afterwards.

67 Jeſus ſaid to his twelve diſciples — Will you alſo abandon me?

68 Simon Peter replied — For whom ſhould we abandon thee! — What other inſtructor is there who hath immortality to beſtow, but thyſelf!

69 For we are perſuaded that thou art the Meſſiah, the ſon of the ever bleſſed God!

70 Jeſus ſaid to them — I have ſelected you my twelve apoſtles from among my followers to be my conſtant companions — and yet I know one of you is a falſe accuſer.

71 He meant Judas Iſcariot, the ſon of Simon, who afterwards, by an act of the baſeſt perfidy, delivered him into the hands of his enemies.

## CHAP. VII.

1 AFTER this, Jeſus confined his miniſtry within the limits of Galilee — for he would not any longer travel in Judæa, being conſcious that the Jews thirſted for his blood.

2 The feaſt of Tabernacles, a celebrated Jewiſh ſolemnity, was now very near.

3 Upon this, his relations ſaid to him — Why do not you leave this country where you have reſided ſo long, and remove into Judæa, that your former converts may have an opportunity of ſeeing the miraculous operations you perform, and be confirmed in their belief of your divine miſſion?

4 For no one who is deſirous to have his fame celebrated and to gain followers, would bury himſelf in this obſcurity — Since you exert ſuch amazing powers, exhibit them upon the open theatre of the world.

5 For his relations did not

believe him to be a divine messenger.

6 Jesus said to them—The time of my going up to the approaching festival is not yet come — You, who have not incurred the resentment of the Jews, may take this journey to the Capital, whenever you judge it convenient for you.

7 You have not drawn upon you the implacable malice and hatred of the world — It is me the world pursues with relentless fury, merely because I freely and unreservedly satirize its vices and immoralities.

8 You may go up at the [i] usual time—I will not as yet begin my journey to celebrate this solemnity—for the period of my ministry is not completed.

9 Jesus accordingly continued in Galilee,

10 'till his relations were set out—After they were departed, he went up to the city in a silent and secret manner, without any crowds attending him.

11 During the first days of the festival, the Jews, who expected him, made anxious enquiries after him.

12 These enquiries occasioned a great dispute concerning his character among the assembled multitudes — some asserting, that he was only an artful impostor, and deceived an ignorant mob — others contending, that he was a person of a good character.

13 For no one durst publickly declare that he was a prophet, and openly defend his conduct, for fear of exasperating the Jews.

14 At length, in the heighth of the solemnity, Jesus appeared—and going directly to the temple, instructed the people.

15 The doctrines he now delivered, and the manner in which he delivered them, struck the Jews with astonishment—and they said, one to another, How could this person acquire all this profound erudition and knowledge, having been destitute of a liberal education!

16 Jesus, conscious of their thoughts, turned to them and said—The instructions I communicate to men are not the result of *my own* wisdom, but the dictates of His infallible understanding, who sent me into the world.

[i] For if Jesus had gone up at the *usual* time, he would have gathered a concourse of people around him, and given umbrage to the *Jews*.

17 And

17 And every virtuous perſon, who is deſirous to know and obey the will of God, will clearly diſcern whether the doctrines I deliver are of divine original, or merely the offspring of human contrivance.

18 The impoſtor ſtrives only to acquire popular applauſe, and to ſecure to himſelf a great name among the deluded multitude — But he, who diſclaims theſe vain honours, and labours ſolely to reform mankind and to advance the glory of that Being, by whom he was deputed, hath all the marks of a true prophet, being totally free from all fraud and inſincerity.

19 Did not Moſes give you the law to be the rule and meaſure of your moral conduct, and hath none of you any regard and reverence for its ſacred injunctions? —— Will not theſe deter you from the deliberate deſigns you have formed to murder me?

20 The people anſwered— Surely you are mad—Whom do you think hath formed any deſign to murder you!

21 Jeſus ſaid to them—— Becauſe I happened to work a miracle on the ſabbath day, it produced an univerſal clamour and amazement at my impiety:

22 Whereas with regard to circumciſion, which Moſes appointed—tho' this rite was not *firſt* inſtituted by him, it had been long before practiſed by the patriarchs — you yourſelves make not the leaſt ſcruple of circumciſing a male child on the ſabbath.

23 Since, therefore, you heſitate not to circumciſe on the ſabbath day, and judge the law of Moſes not to be violated by it—can you conſiſtently be enraged at me for reſtoring to perfect health on the ſabbath day the *whole* body of a miſerable object?

24 Suffer not your judgments to be warped by your preconceived prejudices, but let them be impartially guided and directed by the truth and reaſon of things.

25 Here ſome of the inhabitants of Jeruſalem, who were preſent, ſaid — Is not this the perſon, whoſe blood they are ſo deſirous to ſhed?

26 and yet with what open and undaunted freedom doth he deliver his diſcourſes, without any one moleſting him—One would really be induced to think, from the uncontrouled liberty he enjoys, that our Sanhedrim verily believed he was the true Meſſiah.

27 And yet it is impoſſible he ſhould —— For we know

this perſon's parents and family—but when the Meſſiah makes his appearance amongſt us, *his* parentage and extraction will be entirely unknown.

28 Jeſus, conſcious of what they were ſecretly diſcuſſing, raiſed his voice, as he was teaching the people in the temple, and ſaid—[k] Do you know me, and are you acquainted with my deſcent?—yet be aſſured that the authority I have aſſumed is not human, but derived from that Being, who hath verified his predictions—but with whoſe nature and perfections you are utterly unacquainted.

29 But of theſe I have the moſt perfect and intimate knowledge—for from him I deſcended on earth—by him I was deputed to mankind.

30 At this declaration they were ſo highly exaſperated that they determined to apprehend him immediately—but they were providentially reſtrained from executing their deſigns, becauſe the time of his ſufferings and death was not yet come.

31 Great numbers however of the common people were convinced that he was a true prophet and ſaid—When the great Meſſiah himſelf appears, will he exert more amazing powers than this perſon hath exerted!

32 The Phariſees heard the aſſembled multitude freely and openly declaring, one to another, theſe their ſentiments concerning his character—and they and the high prieſts diſpatched officers immediately to apprehend him.

33 In the mean time Jeſus ſaid to the people—The time I have to ſtay among you is but ſhort—I ſhall ſoon return to that Being, by whom I was originally ſent.

34 [l] You will make anxious enquiries for me, but your enquiries will be fruitleſs—It will be impoſſible for you to viſit thoſe regions, in which I ſhall ſoon reſide.

35 Here the Jews ſaid, one to another—To what unknown countries does he intend to travel, where we ſhall never find him?——Will he go to our brethren who are diſperſed among the Heathens, and inſtruct them.

36 What can this myſterious language mean—You

[k] This ſhould be read *interrogatively*.

[l] During the troubles of *Judæa* the Jews expected the appearance of the *Meſſiah* with the moſt ardent and ſolicitous anxiety. See *Joſephus paſſim*.

ſhall

ſhall make anxious enquiries after me, but your enquiries ſhall be fruitleſs — It will be impoſſible for you to viſit thoſe regions, of which I ſhall ſoon be an inhabitant.

§ — 37 ON the laſt day of the feſtival, which was always obſerved with the greateſt ſolemnity, Jeſus ſtood up, and raiſing his voice, thus ſpoke to the vaſt concourſe of people now aſſembled — If any man thirſt after truth and virtue, let him come to me and allay his thirſt.

38 He that believeth on me, as the ſcripture hath ſolemnly commanded my contemporaries to do, ſhall be enabled, from the indefectible fountain of a good heart, to diſpenſe the moſt grateful and ſalutary ſtreams to refreſh mankind.

39 Jeſus in *theſe* words, alluded to thoſe ſpiritual gifts, with which the believers of the goſpel were afterwards endowed—for theſe ſpiritual gifts were not conferred before the glorious aſcenſion of Jeſus.

40 Great numbers of the people, who heard this diſcourſe, ſaid — Undoubtedly this is an illuſtrious prophet!

41 Others freely aſſerted, that he muſt be the Meſſiah —while a third party diſdainfully aſked, If the Meſſiah was to be a native of Galilee?

42 For do not, they continued, the ſcriptures expreſsly aſſert that the Meſſiah is to be a deſcendant from David, and to receive his birth in Bethlehem, where that illuſtrious monarch was born?

43 Theſe different ſentiments, which were warmly eſpouſed, excited violent debates among the ſeveral contending parties.

44 During this ſanguine diſpute and confuſion, ſome were very deſirous to have apprehended him—but none had the power to effect his deſigns.

45 The officers therefore returned to the high prieſts and Phariſees without executing their commiſſion — Soon as they appeared without him, they ſaid to them —Why have you not obeyed our expreſs orders, and brought him before us?

46 The officers replied— There never was any man, that diſcourſed with that authority and power as this perſon doth!

47 The Phariſees ſaid to them — Are you too ſeduced into the common deluſion?

48 Can you name one of the Sanhedrim, or one of the

Pharisees, who believes him invested with a divine commission?

49 But an unlettered execrable rabble are disposed to swallow any imposture.

50 Upon this, Nicodemus — the person who had a private interview with Jesus in the night, and who was a member of the council —— stood up, and spoke thus,

51 Doth our law authorize us to condemn any person to capital punishment, before the judges have heard what he hath to alledge in defence of himself, and have strictly enquired into his principles and actions?

52 Greatly incensed at this speech they said — Art thou too a convert of this Galilæan prophet? — Search the annals of time, and see if this despicable country had ever the honour of giving birth to a prophet [n].

53 After this, the council broke up and the members separated to their respective homes,

CHAP. viii. 1 but Jesus privately retired to the mount of Olives.

§ — 2 THE next morning early he returned to the city —and going into the temple, a prodigious concourse of people flocked to him, to hear his instructions.

3 But while he was employed in teaching the people, the Scribes and Pharisees brought before him a woman convicted of adultery —— and placing her in the midst of the circle,

4 thus addressed him — Illustrious teacher! this woman was caught in an adulterous commerce, and detected in the very fact [o].

5 Now Moses hath expressly enjoined that women guilty of this atrocious crime should be stoned to death — but what penalty do you think ought to be inflicted?

6 They applied to him for his decision in this case, merely with an insidious design, that

[n] The prophet *Jonah*, however, was born in Galilee. 2 Kings, xiv. 25. See also *Universal History*, Vol. x. p. 573, 8vo.

[o] Εταυτοφωρω. This word tho' condemned in St. *John*, is used by very respectable writers. Επ' αυτοφωρω παραδωσω τον μοιχον: *Heliodori Æthiop.* p. 21. Edit. Commelin. Εταυτοφωρω Νικιαν ειλημμενον *Eupolis* apud *Plutarch.* Nicias, p. 960. Edit. 8vo. Steph. Λαβειν επ' αυτοφωρω δεδουμενον, id. Eumenes, p. 1065. Επαυτοφωρω τον θεον ειληφοτες, id. Alex. p. 1244. Steph. Edit. Gr. 8vo.

they

they might have ſomething criminal to charge him with — But Jeſus, conſcious of their intention, ſtooped down, and with an apparent diſregard of the queſtion they propoſed, wrote with his finger on the floor.

7 But when they continued to urge him with repeated importunity, at laſt he raiſed himſelf up, and ſaid to them——Let that perſon among you who is free from [p] *this* vice, throw the firſt ſtone at her.

8 Having ſaid this he ſtooped down again, and, with the ſame inattention as before, traced letters with his finger on the floor.

9 He had no ſooner pronounced theſe words, but the perſons, who had conducted the woman before him, were ſtung with ſhame and with the acuteſt compunctions of conſcience, and began to ſteal away, one by one, the eldeſt withdrawing firſt——'till at laſt they had all quitted the woman and left her alone in the midſt of the audience.

10 Jeſus then raiſing himſelf up and perceiving they had all deſerted the woman, ſaid to her — Where are the perſons who accuſed you? — Hath any one condemned you to ſuffer capital puniſhment?

11 She anſwered in the negative — Neither do I, replied Jeſus, condemn you to die — Go, and I charge you for the future never to repeat this enormous crime.

§ — 12 AFTER this incident Jeſus reſumed his public diſcourſes to the aſſembled multitude, and ſaid — I am the [q] light, that diſpels the

[p] This paſſage holds up to us a faithful but moſt ſhocking picture of the horrid corruption and debauchery of the *Jews* at that time! Their *Rabbies* permitted them, ſays *Juſtin Martyr* even in his time to have *four* or *five* wives: Οιτινες και μεχρι νυν και τεσσαρας και πεντε εχειν υμας γυναικας εκαστον συγχωρουσι. Dial. Par. 2. p. 363: but their abominable luſt was boundleſs and inſatiable. Well might *Joſephus* ſay of *this very* generation, That there never was any age from the foundation of the world ſo profligate and abandoned. Μητε γενεαν εξ αρχης γεγονεναι κακιας γοτιμωτεραν. *Joſeph.* B. J. Lib. v. c. x. § v. Edit. *Hudſon*: and again he ſays—The whole Jewiſh community, both in public and private, was univerſally corrupt, as if their contention had been, Who could commit the greateſt impieties againſt God, Who could perpetrate the moſt atrocious crimes againſt one another. Ουτω ιδια τε και κοινη παντες εφαυλισαν. B. J. Lib. vii. c. viii. § i.

[q] Probably the ſun was now riſing, and diffuſing its rays upon the temple and people; as he had come to the temple very early in the morning.

darkneſs

darkness of the world—He, whose steps are conducted by its beams, shall never be bewildered in the gloom of darkness—for his path shall ever be illuminated by the most permanent and salutary light.

13 Here some of the incredulous Pharisees interrupted him and said—You celebrate your own praises—such self-applause leads us justly to suspect him who so liberally bestows it upon himself.

14 Jesus said to them—Tho' I freely publish mine exalted original and dignity, yet mine own testimony of it may be confided in—for I am conscious whence I came, and know whither I shall return—but you neither know my former original, nor my future dignity.

15 You condemn persons merely for the meanness of their appearance—I condemn no one.

16 Tho' should I pass sentence on men, the sentence I should pronounce would be perfectly conformable to equity and truth—for I am not a sole unconnected individual, but I am supported and authorized by that great Being, whose messenger I am.

17 It is decreed in your law, That the concurring testimony of *two* persons shall be esteemed valid.

18 Agreeable to this *I* attest mine original and my mission, and my *father* ratifies and stamps my testimony with his sanction [r].

19 They said to him—Who is your father?—Jesus replied—You are perfect strangers both to me and my father—Were you acquainted with my mission and character, you would know who is my father.

20 Jesus delivered the preceding discourse in the treasury—But no one attempted to apprehend him, for the time of his sufferings was not yet come.

21 Jesus resuming his discourse said to them—I shall soon leave you, and you will make many solicitous enquiries after me, but in vain—for you shall be devoted to [s] destruction on account of your vices [t]—Into the place whither I am going, you will never be admitted.

22 The

[r] Miracles.

[s] Referring to the destruction of Jerusalem by the Romans.

[t] How universally depraved the Jewish people *now* were, appears from the following celebrated passage in *Josephus*. Ουκ αν υποφιλαιμην ειπειν. κ. τ. λ. I cannot forbear declaring my sentiments, tho' it fills me with great regret to declare them, That had the *Romans* delayed their

22 The Jews upon this ſaid—Doth he mean that he intends to be guilty of ſuicide, in ſaying, That from the place where he is going, we ſhall be excluded?

23 Jeſus replied—Your original is low and ſordid, mine is illuſtrious and divine—You are of a terreſtrial, I am of celeſtial, extraction.

24 I have plainly and faithfully told you that your vices will certainly doom you to deſtruction—and be aſſured, if you are determined to reject my pretenſions, and are obſtinately reſolved not to receive me as a divine meſſenger, your atrocious impenitence and guilt will devote you to the moſt dreadful ruin.

25 They ſaid to him—Whom do you then aſſert yourſelf to be?—I have repeatedly told you, ſaid Jeſus, from the beginning of my public miniſtry who I am.

26 I have great cauſe to condemn you for your wilful and determined ignorance—Aſſure yourſelves that he who ſent me will not give his ſanction to an impoſtor——I only communicate to the world the doctrines and inſtructions I originally received from him.

27 But ſuch was their ſtupidity that they knew not that he was ſpeaking of the Supreme Being.

28 Jeſus farther added—After you have [u] elevated the ſon of man, you will then have the moſt ſignal proofs of my miſſion, and character—It will then be demonſtrated to you that I act not by mine own authority, but was commiſſioned and delegated by the Deity to publiſh the doctrines I now deliver.

29 For he, who deputed me on this important meſſage, is continually aiding and ſupporting me—and the conſciouſneſs that I act agreeably to his will aſſures me that he will never deſert me.

30 This diſcourſe convinced great numbers that he was the Meſſiah.

31 To thoſe Jews therefore who were convinced of his divine miſſion Jeſus thus addreſſed himſelf—I will acknowledge you for my true and genuine diſciples, if you

their hoſtilities againſt theſe abandoned wretches, the whole city would either have been ingulfed by an earthquake, overwhelmed by a deluge, or have been conſumed with a fiery ſtorm from heaven, as *Sodom* was. For its inhabitants were more profligate and wicked than any who ever experienced ſuch calamities. B. Jud. Lib. v. c. xiii. § vi. Edit. Hudſon.

[u] Meaning his crucifixion.

continue in the steady and uniform obedience of mine instructions.

32 If you thus faithfully adhere to my cause, you will be acquainted with the supreme excellency and worth of true Religion, and you will be vindicated into perfect freedom and liberty.

33 They said to him — We are the descendents of Abraham — we never were slaves and vassals to any one —What induces you then to say, That we shall be vindicated into freedom and liberty?

34 Jesus replied—He, that is a slave to his vices, is the greatest and vilest of all slaves.

35 The slave holds his continuance in a family upon a very precarious and uncertain tenure [w] — but the continuance of the son is for ever unchangeable and permanent.

36 If the son, therefore, vindicate you into liberty, you will possess the most excellent and perfect liberty.

37 I know you are Abraham's descendents—Yet, tho' you are the race of this pious and holy patriarch, you form designs to murder me —— merely because mine instructions suit not your depraved and prejudiced minds!

38 I faithfully deliver what I received from my Father —— you practise what you learned from yours.

39 They said—Abraham is our sole progenitor—Were you, replied Jesus, his true and genuine progeny, you would inherit his illustrious virtues.

40 But now you concert measures to shed my blood — to shed the blood of one who delivers to you that plain and undisguised truth, which God communicated to him —Did Abraham's bosom ever harbour such principles as these!

41 You indeed inherit *your* father's principles—They replied — Our birth is not dishonourable and base [x] —We only own one great original —and that original is God.

42 Jesus said to them — Were you the genuine children of God, I should be the object of your love—for from him I solely derive my authority, and it was in compliance with his will that I descended on earth.

43 What is the reason you do not understand the language I use? — Is it because

[w] His master's will.

[x] This was a satyrical fling at *his birth*.

you

you are averſe to the doctrines I inculcate?

44 Your ſanguinary purpoſes, your blood-thirſty, murderous intentions, rather prove you to be the children of the devil[y]—he was ever a murderer, was ever inſtigated by the moſt wicked and deteſtable principles, and was ever the patron and author of falſehood and lies.

45 Deriving, therefore, ſuch principles from ſuch an impure fountain, no wonder you ſhould contract ſuch an averſion to me for propagating the cauſe of truth and virtue.

46 Can any of you convict me of any vice?—Since then my life is conformable to my doctrines, why do you refuſe your aſſent to the truths I publiſh?

47 He that hath a conſcientious and ſincere regard for religion, chearfully obeys the will of God when made known to him—and your wilful rejection of me and my doctrines flows from your diſregard and total indifference for religion.

48 With this declaration they were greatly exaſperated, and ſaid to him—Have we not abundant reaſon to ſay, That you are a Samaritan, and a mad enthuſiaſt!

49 Jeſus anſwered—I am not diſtracted with madneſs—I faithfully diſcharge the commiſſion of him who ſent me—but you treat his meſſenger with the laſt indignity and contempt.

50 It is not popular applauſe and honour I court—There is *one* who will vindicate his honour, and puniſh thoſe who violate it.

51 Suffer me in the moſt ſolemn manner to aſſure you, That he who ſteadily obeys my precepts ſhall never be ſubjected to death.

52 Upon hearing this aſſertion they cried out—We have now a ſufficient proof that your intellects are moſt certainly diſordered—Our great progenitor Abraham and all the holy prophets have long ſince paid the debt to nature—and you have the madneſs to aſſert, That he who obeys your doctrines ſhall live for ever!

53 Have you the arrogance to claim to yourſelf a dignity ſuperiour to Abraham, and to all the illuſtrious prophets, none of whom were ever privileged from death? What great and dignified

[y] By Διαβολος the Jews meant *Moloch, or Saturn,* to whom their neighbouring nations ſacrificed *human* victims.

perſonage

perſonage do you make yourſelf?

54 Jeſus anſwered — It is of no avail for me to celebrate mine own dignity — it is abundantly atteſted and glorioufly confirmed by my Father — that Being, whom you Jews profeſs to acknowledge and adore as your God.

55 To this Being, however, you are ſtrangers—but I am perfectly acquainted with his perfections and counſels — ſhould I declare my total ignorance of this Being, I ſhould be like you — a notorious violator of the moſt ſacred truth — But the Deity I know, and with his deſign I comply.

56 Abraham, your great anceſtor, was tranſported with the moſt vehement and ſacred paſſion to ſee my day——He was indulged with a ſight of it — and the ſight filled him with the moſt rapturous exultation.

57 The Jews ſaid to him —You are not yet fifty, and have you ſeen Abraham?

58 Jeſus replied — In the moſt ſolemn manner I aſſure you that I exiſted before Abraham drew the breath of life.

59 This declaration incenſed the Jews beyond all bounds —they took up ſtones, deſigning in their rage to ruſh upon him, and murder him inſtantly —— but he rendered himſelf inviſible, and paſſing through the crowd eluded their fury.

## CHAP. IX.

1 AFTER this, as Jeſus was paſſing along the road, there happened to be a man begging who was born blind.

2 The diſciples, ſeeing this unhappy object, ſaid to Jeſus —— Divine inſtructor! pleaſe to inform us, Whether it was the ſins of this man in his præexiſtent-ſtate, or the ſins of his parents, that cauſed God to inflict upon him this puniſhment?

3 To this enquiry Jeſus replied—neither his vices in a præexiſtent-ſtate, nor the vices of his parents, were the cauſes of this calamity—but the wiſdom of God hath thought fit he ſhould ſuffer a temporary deprivation of ſight, in order that his power in miraculouſly reſtoring it might be publickly diſplayed.

4 It is incumbent upon me to employ every hour of the fugitive day in diligently diſcharging my duty to him who ſent me into the world —for the night is approaching,

ing, that will put a final period to my labours and public uſefulneſs.

5 During, therefore, my continuance in the world, I will diſpenſe light and joy around me.

6 Having ſaid this, he ſpit on the ground, and having made clay with the ſpittle, he anointed the eyes of the blind man with it.

7 He then ſaid to him — Go immediately and waſh in the pool of *Siloam*, which tranſlated ſignifies *Sent*—He went, waſhed, and returned, perfectly reſtored to the uſe of his eyes.

8 The neighbours, and thoſe who had ſeen him before, when he was dark, were aſtoniſhed, and ſaid one to another—Is not this the man that uſed to ſit on the ſide of the road, and beg?

9 Others ſaid — it cannot be him — a third declared, That he was extremely like him—The blind man affirmed that he was the perſon.

10 They aſked him, by what means he was reſtored to the uſe of his ſight!

11 He anſwered — A perſon, whoſe name is Jeſus, made clay, and beſmeared mine eyes with it, then bad me go to the pool of Siloam and waſh myſelf — Accordingly I went, waſhed, and ſaw.

12 They aſked him, If he knew where the perſon was, who had performed this cure? —He ſaid, he did not.

13 They brought the man before the Phariſees.

14 It happened to be the ſabbath day, when Jeſus made the clay, and miraculouſly reſtored this perſon to his ſight.

15 The Phariſees examined him, and interrogated him concerning his cure——He told them, how Jeſus had put clay upon his eyes, had ſent him to waſh them, and that he inſtantly received his ſight.

16 Upon this, ſome of the Phariſees ſaid — This perſon muſt undoubtedly be an impoſtor, or he would not violate the ſacred duties of the ſabbath in the profane manner he does — Others replied—But it is impoſſible a deceiver ſhould be able to perform ſuch amazing operations as theſe are—This variety of ſentiments produced a great altercation and violent debates amongſt them.

17 At laſt they aſked the blind man, What *his* opinion was of the author of his cure? — Undoubtedly he muſt be a prophet, he ſaid.

18 The

18 The Jews would not believe that he ever had been blind, and received the use of his sight by a miracle — 'till they sent for the man's parents.

19 His parents being brought before the council, they asked them, If that person was their son — if he was born blind — and in what manner he had received his sight.

20 To these enquiries his parents replied—that he was undoubtedly their son, and declared that he was born stone blind:

21 But, added they, we can give you no information, in what manner he hath obtained the use of his eyes, or what person it was that effected this cure — Propose what questions you please to him—he is of age to answer you, and to give a satisfactory account of himself.

22 This cautious prudence in the man's parents proceeded from their fear of exciting the Jews resentment—For by an act of the court it was resolved, That every person, who should declare that Jesus was the Messiah, should be excommunicated.

23 His parents' knowledge of this public resolution dictated this conduct, and prompted them to tell the court, That their son was of age, and was able to make satisfactory answers to their enquiries.

24 After this, they called up the man a second time and said to him—Pay thy fervent gratitude to God for the great blessing he hath bestowed upon thee—for as to the person to whom thou ascribest it, we know him to be an impostor.

25 The man replied, Whether he is an impostor or no, it is not for me to decide — one thing I am not deceived in, That I who was blind all my life-time now see every thing perfectly.

26 They said to him again — What did he do to thee? What means did he use to open thine eyes?

27 He replied — I have given a distinct and true account of every circumstance, and you seem not disposed to admit it — What induces you to repeat your question? — Is it that you are desirous to become his converts and followers?

28 This greatly exasperated them, and they said — He hath indeed made a convert of thee—but we acknowledge no divine instructor but Moses.

29 We are persuaded upon the best evidence that our illustrious lawgiver was vested with a divine commission — but

but we know not what authority this obſcure perſon hath.

30 The man anſwered — It is aſtoniſhing to me that you ſhould not acknowledge the divine miſſion of a perſon, who hath wrought ſo amazing a miracle upon me!

31 It is certain that God will not give his aſſiſtance and ſanction to an impoſtor —— The pious and devout worſhipper only enjoys his diſtinguiſhed favours [z].

32 There cannot be a ſingle inſtance produced, from the foundation of the world, of a bad man being able to reſtore one who was born blind to the uſe of his eyes.

33 If this perſon was not a divine meſſenger, he could never work a miracle.

34 This highly incenſed them, and they ſaid — Thou art a vile abandoned ſinner, and doſt thou preſume to inſtruct us? — They then ordered him to be excommunicated.

35 Jeſus heard of the ſentence they had paſſed upon him, and finding him ſome time afterwards in the temple, ſaid to him—Doſt thou believe on the Meſſiah, the ſon of God?

36 He anſwered — Inform me, Sir! who is the Meſſiah, that I may acknowledge and embrace him?

37 Jeſus ſaid to him — He, whom you have formerly ſeen, and with whom you are now converſing, is the perſon.

38 Upon hearing this, the man cried out——I acknowledge your divine authority — and he proſtrated himſelf at his feet.

39 Jeſus then ſaid — My coming into the world is the great teſt to try and diſcriminate mankind — My doctrines will infuſe the pureſt and divineſt light into the minds of the unenlightened —— but envelop the minds of thoſe who value themſelves upon their ſuperior light, in gloom and darkneſs.

40 The Phariſees, who ſtood by and heard theſe words, ſaid — Do you judge our minds to be covered with this thick and impenetrable darkneſs?

41 Jeſus ſaid — Were you deprived of light and all opportunities of knowing your duty, you would be innocent —but boaſting your ſuperior light, and yet not diſcerning the proofs of my miſſion, renders your guilt to the laſt degree aggravated and inexcuſable.

[z] Οσκε Θεοις επιπειθηται μαλα δ' εκλυον αυτ. Il. A. 218.

## CHAP. X.

1 AFTER this Jeſus addreſſed to them the following diſcourſe — I aſſure you in the moſt ſolemn manner, That he who doth not regularly enter through the door into the ſheep-fold, but climbs over the fence in an indirect and clandeſtine manner, ſhews that he hath an evil and wicked deſign againſt the flock.

2 For the true ſhepherd, in the face of day, directly enters through the door into the incloſure.

3 For him the door-keeper unlocks the gate — and the ſheep, pleaſed with his well known voice, flock around him—Theſe he careſſes with affectionate tenderneſs, fondly calls them by their reſpective [a] names, and leads them to verdant paſtures.

4 And while he is conducting them to rich and fertile fields, they chearfully follow him, obedient to his call, and delighted with his accuſtomed voice.

5 But the guidance of a ſtranger they refuſe, and abandon him by the moſt precipitate flight—for they are frighted and alarmed at his unknown voice.

6 The above figurative diſcourſe Jeſus delivered to them, but they did not comprehend its moral and deſign.

7 Jeſus then reſumed the ſubject and ſaid — Be aſſured that I am the door of God's ſheepfold.

8 All my immediate predeceſſors, who ſuperintended the flock, were perſons of the moſt immoral characters, and the ſheep refuſed their direction.

9 I am the door of God's ſheepfold—He, who through me gains admiſſion into the incloſure ſhall for ever enjoy undiſturbed tranquillity and ſafety, and range at pleaſure over the moſt extenſive and delectable paſtures.

10 The thief ſkulks about the fold ſolely with a deſign to pillage, butcher, and deſtroy the flock — I came to conſult their ſafety and welfare, and for ever to ſave them from perdition.

11 I am the good ſhepherd—A good ſhepherd heſitates not to expoſe his life to the moſt imminent dangers to reſcue and ſave his flocks.

12 But a mercenary, one

[a] In alluſion to the cuſtom of the Jewiſh ſhepherds who had names for their ſheep.

who is not the proprietor of the flock, and who intereſts not himſelf in its preſervation, as ſoon as he ſees the wolf ruſh upon the ſheep and ſpread deſtruction around him, flies with the moſt precipitate haſte from them, and leaves them ſcattered and defenceleſs, to his inſatiable fury.

13 In this dreadful ſituation the mercenary deſerts the ſheep — becauſe he hath no concern for the ſafety of the flock — his only concern is for the wages he receiveth.

14 I am the good ſhepherd ——I know every individual of my flock, and my flock knows me,

15 juſt as the Father intimately knows me, and as I know the Father — And ſuch is the ardent affection I bear my ſheep, that I chearfully ſhed my blood to ſave them from deſtruction.

16 And think not this fold contains all my ſheep— I have *other* flocks, which will obey my call, and which I will collect, and incorporate with this—So that there ſhall be one common fold, and one common ſhepherd.

17 It is for this that the Deity condeſcends to make me the object of his diſtinguiſhed affection and love — becauſe I voluntarily ſurrender up my life for mankind, which I know I ſhall reſume with infinite advantage.

18 It is not ſuperior force that wreſts it from me by compulſion — the ſacrifice is free and voluntary — I have power to devote myſelf to death — I have power to recover myſelf to life —— This power hath been freely given me by the Deity.

19 This diſcourſe produced great and violent debates among the Jews.

20 For ſome ſaid — Certainly the man is diſtracted! How can you attend to the wild extravagancies of a madman!

21 Others ſaid—ſuch doctrines and diſcourſes as theſe are not the effuſions of diſordered intellects —— Can diſordered intellects enable a man to reſtore ſight to the blind!

§—22 THE Jews now celebrated the Dedication of the temple — This grand aniverſary happened in the depth of winter.

23 At this feſtival, as Jeſus was walking in Solomon's portico,

24 the Jews came about him, and ſaid — How long will you keep us in this cruel ſuſpenſe? — If you really are

the Meſſiah, aſſert it in plain and explicit terms [b].

25 Jeſus ſaid to them—I have told you again and again who I am, and you will not credit me—I appeal to my miracles—The operations I am empowered by my father to perform, give the moſt ſolemn ſanction and atteſtation to my character.

26 But this ſtrong and repeated evidence you reject—becauſe, as I have often aſſured you, you are not poſſeſſed of that ingenuous, candid, and ſincerely virtuous diſpoſition, with which my flock is endowed.

27 For my ſheep are obedient to my call——I regard them with tenderneſs as my beloved property —— They chearfully follow me wherever I conduct them.

28 I will reſcue them from eternal deſtruction, and beſtow upon them eternal life —nor ſhall any force and violence ever wreſt them from my protection.

29 The Deity, who originally engaged them to collect and compoſe my flock, is poſſeſſed of infinite and uncontroulable power — None can oppoſe his will, and tear them out of his hands.

30 To effect this great deſign I and the Deity are united together by the firmeſt mutual ties.

31 At this the rage of the Jews knew no bounds—they took up ſtones, being determined to ruſh upon him and murder him.

32 Jeſus ſaid to them—To confirm to you my miſſion from the ſupreme Father of all I worked many beneficent miracles among you —— for which of theſe is it that you are determined to ſhed my blood?

33 The Jews replied — It is not for any beneficent miracle that you have performed, that we intend to puniſh you with death—It is for the horrid blaſphemy you have uttered, and for your impious arrogance, that you a vain mortal ſhould aſſert yourſelf to be a God.

34 Jeſus ſaid to them—— Are not magiſtrates in your ſacred books called Gods?

35 Now [c] ſince eminent perſons highly favoured of the Almighty are expreſsly called Gods in the ſcriptures, which are deemed the oracles and ſole ſtandard of truth,

36 can you conſiſtently be exaſperated at *me*, whom the

[b] Their real deſign was to accuſe him to the *Romans*, if he aſſerted it.
[c] So ὅτι frequently ſignifies with an Indicative.

Deity hath honoured with such an exalted and distinguished dignity, and delegated to be the messenger of his will to mankind, for assuming the title of the *Son of God?*

37 If I do not the miracles which a divine messenger might be justly expected to perform, do not credit me.

38 But if I do—tho' you are not disposed to credit me on my own authority, yet let the operations themselves convince you, what a close and intimate union subsists between the Deity and me.

39 At this their rage kindled afresh, and they attempted to apprehend him by force —but Jesus eluded their rage, and made his escape from them,

40 and passing over the river Jordan he went to the place where John formerly baptized, and there resided some time.

41 Hither great numbers resorted to hear his instructions, and said — John indeed worked no miracles, but every circumstance, which John related concerning this person, hath proved true.

42 Here great numbers were convinced that he was the Messiah.

## CHAP. XI.

1 WHILE Jesus continued in this country, a certain friend of his called Lazarus, an inhabitant of Bethany, the brother of Martha and Mary, fell sick.

2 —This Mary was the person, who anointed our Lord with that costly perfume, and who wiped away the tears, with which she bedewed his feet, with her hair——

3 The two sisters, therefore, dispatched a messenger to Jesus, to inform him, That the person, for whom he had so tender a regard, was very dangerously indisposed.

4 When Jesus received the message he said— This sickness, under which he labours, will not terminate in death—It is permitted in order that the omnipotence of God may be gloriously displayed, and that it may afford the son of man a public opportunity of exerting his miraculous power, and confirming his divine mission.

5 Jesus regarded all this family with distinguished affection.

6 But notwithstanding his affectionate esteem and love for them, he stayed [d] two days

[d] In order that there might be no suspicion of a collusion with the family.

longer in the place where the meſſenger found him.

7 After this time was expired he ſaid to his diſciples —Let us return into Judæa.

8 The diſciples alarmed at ſo unexpected a propoſal, ſaid — Can you think, Sir! of returning into this country, after the Jews have made ſo many attempts to murder you?

9 Jeſus replied—Are there not twelve hours in the day, and doth not the ſun illuminate the path of him, who ſedulouſly huſbands and improves them?

10 But he who defers his labours to the unſeaſonable hours of night, finds himſelf deprived of the uſeful beams of night, and ſurrounded with uncomfortable darkneſs, which will impede and entirely fruſtrate the intended diſcharge of his duty.

11 After he had ſpoken theſe words, he ſaid to them —— Lazarus, our common friend, is now ſunk into repoſe, but I am going to awake him.

12 The diſciples ſaid—— Sir! the circumſtance you mention of his being thrown into a ſoft and profound repoſe is an happy indication of his ſpeedy recovery.

13 Jeſus by *repoſe* meant the repoſe of death—but they did not interpret his words in this ſenſe.

14 When Jeſus found they miſunderſtood him, he told them plainly that Lazarus had breathed his laſt.

15 And I am very glad upon your account, he added, that I was not at Bethany at the time of his illneſs—for his death will redound to the confirmation of your faith in me—Let us, however, go to him.

16 Thomas called Didymus then turned to his fellow diſciples and ſaid—Let us accompany our maſter into Judæa—As he ruſhes into certain death let us voluntarily ſhare it with him.

17 Upon his arrival in the neighbourhood of Bethany, he was informed that Lazarus had been interred four days.

§ — 18 Now as Bethany was but about two miles from Jeruſalem,

19 a great number of the citizens were come to pay a mournful viſit to the two diſconſolate ſiſters, and to condole with them the loſs of their brother.

20 Soon as Martha heard that Jeſus was on the road, ſhe haſted to meet him—but her ſiſter ſtayed in the houſe with the company.

21 When

21 When Martha ſaw Jeſus ſhe ſaid to him—— Had you, Sir! come ſooner I ſhould not have loſt my dear brother!

22 But even yet, tho' you have delayed ſo long, whatever favour you implore the Almighty to beſtow, I am perſuaded he will not deny you.

23 Jeſus ſaid to her—Your brother ſhall be reſtored to life.

24 I believe, replied Martha, he will be reſtored to life at the general reſurrection.

25 Jeſus ſaid to her—I am the author of the reſurrection, and the donor of immortality —He who is convinced that I am a divine meſſenger, and obeys my doctrines, tho' he die, he ſhall one day be raiſed to the poſſeſſion of eternal life;

26 and every ſincere profeſſor of my religion, who is living at my ſecond coming, ſhall never feel the ſtroke of death to all eternity [e]——Believeſt thou theſe truths?

27 I believe, Sir! ſhe replied, that you are the great Meſſiah, the illuſtrious ſon of God, whoſe coming the antient prophets predicted.

28 After ſhe had ſaid this, ſhe went, as Jeſus had deſired her, to her ſiſter, and in a low voice, informed her, that the great prophet was come, and wanted to ſee her.

29 When ſhe heard this, ſhe roſe up that moment, and haſted to meet him.

30 Jeſus had not proceeded further towards the village, but ſtopped in the place where Martha at firſt met him.

31 When the company, who were with her and had come to conſole her grief, perceived with what haſte ſhe got up and left the room — they all concluded that ſhe was gone to the grave to pour a flood of tears over her deceaſed brother——and accordingly they followed her.

32 When Mary was come up to Jeſus, ſhe proſtrated herſelf at his feet and ſaid — Had you been pleaſed, Sir! to have come ſooner I ſhould not have loſt my dear brother!

33 When Jeſus ſaw her bathed in tears, and the Jews, who were with her diſſolved in a flood of grief, the mournful ſcene affected him with the ſtrongeſt ſympathy and ſorrow.

34 He aſked where they

e But ſhould, by a ſoft tranſition, be made immortal without dying. St. *Paul* aſſerts the *ſame* doctrine, 1 Theſ. iv. 17.

had laid his remains — They said, Please, Sir! to attend us to the place.

35 Jesus burst into a flood of tears.

36 The Jews, seeing the tears stream from his eyes, said to one another —— How tenderly did he love the deceased!

37 But others among them said, with a sarcastical sneer —Could not this person, who lately performed such a miracle upon the blind man, have prevented his beloved friend from dying!

38 This their incredulity affected Jesus and filled him with great emotion —— Arriving at the monument, which was dug in the rock, and had its entrance blocked up with a large stone,

39 Jesus said — Remove the stone — Martha the sister of the deceased said—By this time, Sir! his corpse must be very offensive, for it is four days since his interment[f].

40 Jesus said to her—Did not I assure you that if you were convinced that I was a divine messenger, you would see the power of God gloriously exerted?

41 They then removed the stone from the mouth of the tomb — After which Jesus solemnly lifted up his eyes to heaven and said — Almighty Father, I thank thee that thou hast heard my prayer, and granted my request.

42 I am conscious that thou art ever ready to bestow the favours I implore—But I have preferred this public and solemn address to thee, in order that the surrounding multitude may be convinced that this miracle is worked by a divine power, and that I am thy messenger.

43 Having offered this prayer, he cried out with a loud and strong voice — Lazarus! come forth!

44 That moment the corpse came forth, swathed as it was with linen rollers, and the face muffled up in a napkin, according to the Jewish rites of sepulpture—Jesus said to the spectators — Disengage him, and give him free liberty to walk[g].

[f] Τεταρταῖος signifies one, who has continued in any state or place four days, and must here refer not to his *death*, but to his *interment*. Τεταρταῖοι ἐπὶ τοὺς ὁρίους ἐγένοντο. On the fourth day they arrived at the confines. *Xen. Cyrop.* p. 266. *Hutchinson*, 8vo. Εἰς Ἀλεξάνδρειαν τεταρταῖοι κατάντασιν. *Diod. Siculus*, p. 167. *Edit. Rhodom.*

[g] For he could not *walk* for the rollers. Being *instantaneously* restored to his former health and strength, he made a shift to throw himself out of the tomb. Dr. *Benson's* Sermons. Sermon i. p. 15.

45 By

45 By this miracle, many of the Jews, who were come to conſole the mourning ſiſters, being ſpectators of the divine power that Jeſus now exerted, were convinced that he was the Meſſiah.

46 Some, however, who were preſent on this occaſion, went directly to the Phariſees, and gave them a minute detail of the whole tranſaction.

47 The high prieſts and Phariſees, receiving this account, convened a general council — in which they deliberated how they ſhould act in the preſent conjuncture, and what meaſures they ſhould obſerve towards a man who performed ſo many aſtoniſhing operations.

48 If we, ſaid they, tamely ſuffer him to go on in this manner, unmoleſted, the whole nation will become his converts, and conſtitute him their leader and ſovereign—which will draw upon us the reſentment of the Romans, and provoke them to deprive us for ever of all our privileges civil and ſacred.

49 Then Caiaphas, who was that year high prieſt, ſtood up and ſpoke — You all appear to be perfect ſtrangers to the true intereſts of your country.

50 I am aſtoniſhed you ſhould not reflect that it is highly expedient that the life of one individual ſhould be ſacrificed for the public utility, rather than that the whole community ſhould be fatally endangered.

51 Theſe words, which the high prieſt now pronounced, may be interpreted in a prophetic ſenſe — a ſenſe indeed which he himſelf never intended — and may be underſtood as a declaration from the mouth of the high prieſt himſelf, That Jeſus was to fall a ſacrifice for the good of the Jewiſh community.

52 [h] But it was not *merely* for the benefit of the Jewiſh community that Jeſus ſubmitted to death, but in order that the pious and virtuous diſperſed in *every* nation might be collected together, and formed into one common ſociety.

53 From that day they entered into a reſolution to put him to death.

54 Jeſus, therefore, conſcious of their ſanguinary deſigns did not any longer publickly travel about the city, but removed to the borders of the wilderneſs, and reſided, along with his diſciples, in a town called Ephraim.

§—55 THE Jewiſh paſſo-

[h] Theſe are the words of the Evangeliſt.

ver

ver now approached—before the actual commencement of which solemnity great numbers, as was customary, repaired, from all parts of Judæa, to the capital, to purify themselves.

56 This great concourse of people, meeting together in the temple, made anxious enquiries after Jesus, and asked one another, If they knew he intended to absent himself from the approaching festival.

57 For the high priests and Pharisees assembled in council had issued out a public proclamation——That if any person knew where he was, he should immediately discover him, that he might be apprehended.

## CHAP. XII.

1 SIX days before the paschal solemnity Jesus came to Bethany, where Lazarus, whom he had lately raised to life, resided.

2 The family, therefore, made a great entertainment for him——at which Martha waited, but Lazarus sat down with the rest of the company.

3 But while they were at table, Mary took a pound of extremely rich and costly perfume, which she diffused over the feet of Jesus, as he was reclining on the couch, and then she wiped them with her hair—With the odour of this valuable and fragrant perfume the whole house was filled.

4 Judas Iscariot, the son of Simon, who afterwards betrayed him, seeing this action, said—

5 — Ought this rich perfume to have been lavished in this manner? — Ought it not rather to have been sold for three hundred denarii, and the money distributed among the poor!

6 He said this, not that he had any concern for the poor—but this language was the dictate of an avaricious heart — for being appointed purse-bearer to Jesus and his disciples, he used to convert some of the money unjustly to his own private use.

7 Jesus said—Let not her conduct fill you with indignation — I consider this perfume she hath now bestowed on my person in the light of funeral honours paid to me.

8 For poor objects you will always have around you—— but I shall continue with you but a very short time.

§—9 WHEN the common people received information that Jesus was at Bethany they flocked thither in prodigious crowds—not attracted only

only by a curiosity to see Jesus, but to see Lazarus, whom he had raised to life.

10 The high priests, therefore, formed a resolution to murder Lazarus too,

11 because such numbers were convinced that Jesus was a divine messenger by the miracle he had performed in reanimating his dead body.

§—12 THE day after this, a prodigious multitude, who had come from all parts to celebrate the festival, being informed that Jesus was on the road to Jerusalem,

13 took branches of [i] palm trees, and went in solemn procession to meet him—— piercing the air with joyful acclamations, and shouting—Hosannah, Blessed is the great sovereign of Israel, who now comes invested with the full power and authority of Jehovah!

14 Jesus advanced towards the city, riding upon a young ass—by which circumstance the following antient prediction was verified:

15 "Indulge, O daughter of Sion, the highest transports of joy—for thy king is approaching thy gates, sitting on the foal of an ass."

16 The disciples did not then comprehend the reason of this pomp and magnificence with which Jesus was ushered into the city—but after his ascension they understood that these circumstances had been expressly foretold by the prophets.

17 The people, who were along with him, when he called Lazarus from the tomb, and instantaneously restored him to life, in the most public manner attested this miracle:

18 And the accounts, which were universally propagated of this stupendous transaction were the principal reason that induced the multitude to flock in such numbers out of the city to meet him, and to escort him thither with such magnificent pomp and loud acclamations.

19 But the Pharisees, enraged beyond measure at the honours that were paid him on this occasion, said one to another—Do not you see that all our measures to crush this impostor are of no avail?—Behold! the whole world is collected about him!

§—20 THERE were then in the city some devout Greeks, who had travelled up to solemnize the festival, and to pay their religious adoration.

[i] Emblems and *insignia* of victory and triumph.

21 These

21 These strangers waited upon Philip, who came from Bethsaida a town in Galilee, and earnestly begged they might, by his means, have an interview with Jesus.

22 Philip acquainted Andrew with this request—they both waited upon Jesus, and told him what favour they were desired to solicit of him.

23 When Jesus heard this petition of the Greeks, he said—Now is the time arrived, when the son of man shall be distinguished with the most illustrious honours [k].

24 Be assured, That if a grain of wheat, that is buried in the cultivated soil, do not die, it is impossible the principles of vegetation should take place—but if, when it is admitted into the ground, it is corrupted and dissolved, it will yield an ample and copious produce [l].

25 He, who is desirous by mean and wicked compliances to save his life, shall lose it to all eternity—but he, who will chearfully lose life rather than violate his conscience and duty to me, shall in a future state recover it with infinite advantage.

26 He that is powerfully disposed to serve me, let him follow me with a steady and unshaken resolution — for to the same blessed seats, to which I ascend, shall he be admitted — All my faithful and virtuous servants will my Father also reward with distinguished honours.

27 My mind is greatly alarmed and shocked at the view of my impending sufferings——I am involved in the most cruel and perplexing difficulties — Merciful God! avert from me the approaching horrors of death—but I check myself—for to [m] sustain this I came into the world.

28 Almighty Father! I resign myself to thy will! Do thou consult the glorious ends of thy moral government!— Soon as he had said this, a voice from the sky articulated these words — I have, by thee, gloriously consulted, and will [n] continue to consult, the great ends of my government.

29 The crowds who surrounded him, hearing this

[k] By the conversion of the *Heathens*.

[l] Alluding to his *death* and *resurrection*, and the *subsequent* conversion of the *Gentiles*.

[m] For had not Christ died, Christianity would have been crushed in its infancy.

[n] By his resurrection, ascension, effusion of the spirit.

voice

voice indiſtinctly, ſome ſaid — It was thunder — others, who heard the words more plainly, declared—It was an Angel that ſpoke to him.

30 Jeſus ſaid to them — This heavenly voice was not uttered ſo much on my account as upon yours — that you might be convinced that I am a divine meſſenger.

31 Now is the immorality of the world going to be condemned and deſtroyed—Now is its great ° Sovereign going to be dethroned!

32 When I am elevated above the earth, I will attract all nations to me by my powerful influence.

33 By his *elevation* above the earth he alluded to the *particular* circumſtances of his death.

34 The multitude replied — Our ſacred books inform us that the Meſſiah is never to die, but to continue with us for ever — What induces you, therefore, to ſay that the ſon of man muſt be elevated from the earth? — Who is this ſon of man?

35 Jeſus ſaid to them — The light you now enjoy will continue with you but a very ſhort time — Be diligent in making the beſt uſe of its beams, while they are indulged to you, before the gloom of darkneſs ſeize and envelop you — For he who hath ſuffered the horrors of darkneſs to overtake him, knoweth not the path he treads, or whither his uncertain ſteps will conduct him.

36 While, therefore, this light is diffuſed around you, be perſuaded that it is derived from a divine and heavenly ſource, and it will illuminate and guide you to happineſs — When he had finiſhed this diſcourſe he privately retired from them.

37 But notwithſtanding all the demonſtrations of divine power which he exhibited before them in the moſt public manner, they obſtinately perſiſted in their infidelity.

38 So that the following prediction of Iſaias was accompliſhed—"O Lord! how few have been convinced by all the proofs that have been publickly diſplayed! How few have acknowledged the divine hand in the miraculous power that hath been exerted!"

39 Their abandoned vices and depraved minds rendered it morally impoſſible they ſhould receive him as a divine

° *Jupiter*, he means the *Pagan* mythology.

teacher

teacher — for their profligate diſpoſitions are again juſtly deſcribed by Iſaias.

40 "The eyes of this people are totally obſcured by prejudice——their reaſoning powers are entirely blunted by prepoſſeſſion—ſo that they have neither the faculties of ſeeing, hearing, or underſtanding, to beſtow on any ſcheme that hath a tendency to produce a general reformation and amendment of life among them."

41 Theſe clear expreſs predictions Iſaias uttered, when he had the future ſcenes of the Meſſiah's glory ſtrongly diſplayed before his mind.

42 But however [p], even of the moſt eminent perſonages, notwithſtanding their general rejection of him, there were many who were convinced that he had a divine commiſſion—but for fear of the implacable reſentment of the Phariſees, they durſt not openly acknowledge their perſuaſions, leſt they ſhould be excommunicated.

43 For they choſe rather to continue in the reputation and eſteem of men, than from a principle of truth and conſcience to promote the honour of God and the cauſe of true religion.

§—44 AFTER this Jeſus raiſed his voice and ſaid—He, who believes me to have a divine commiſſion, may more properly be ſaid to believe in that Being, from whom I received it.

45 He who ſeeth the divine power I exert, ſeeth the operations of Him who ſent me.

46 I deſcended from heaven to illuminate the world ——that every one, who believes me to be delegated from God, might not remain for ever in gloomy and impenetrable darkneſs.

47 But if any one diſbelieve my doctrines, and be determined not to be convinced—I will not at preſent condemn and puniſh him—for I deſcended on earth not to condemn, but ſave, mankind.

48 He, who wilfully rejects me and mine inſtructions, ſhall not however paſs uncondemned —— The doctrines, which I have delivered, ſhall at the general reſurrection condemn him, and greatly aggravate his guilt and his puniſhment,

49 becauſe the inſtructions, I have delivered, were not the dictates of mine own wiſdom or inculcated by mine

[p] Ομως μεντοι και.

own

own authority — but the ſupreme Father, who originally commiſſioned me to teach mankind, gave me the moſt explicit and particular injunctions, what I ſhould deliver, and what truths I ſhould reveal:

50 And as I am conſcious that the doctrines he hath commiſſioned me to teach are the conditions of eternal life, ſo do I propoſe to mankind, with the greateſt fidelity, theſe divine precepts, which my Father hath appointed me to publiſh.

## CHAP. XIII.

1 BEFORE they celebrated the paſchal ſolemnity, Jeſus, who knew that the time was now arrived, when he ſhould quit this world and return to the Father, thought proper to expreſs to his diſciples that ardent and affectionate love, which he had ever maintained for them from the time he elected them to the final period of his life.

2 For Judas Iſcariot, the ſon of Simon, had already been inſtigated by the diabolical wickedneſs of his heart to form a deſign of delivering him into the hands of his enemies.

3 Jeſus being conſcious that the Father had entruſted him with the moſt extenſive power and authority, that he originally deſcended from him, and was now very ſhortly to return to him—

4 roſe abruptly from table, when the paſchal ſupper was now ready, ſtripped off his upper garment, and girded himſelf with a towel, like a ſervant.

5 He then poured water into a baſon, and began to waſh his diſciples [q] feet, and to wipe them with the towel, which he had tied about him.

6 But when, proceeding in a regular order, he came to Simon Peter, he ſaid to him —Sir! do you debaſe yourſelf to waſh my feet!

7 Jeſus ſaid to him —You do not as yet underſtand the intention of this action—after

[q] An office, which was performed by the meaneſt ſlaves. Ἐπεὶ δὲ καιρὸς ἦν δεῖπνου. κ. τ. λ. "When it was now time to ſup, and the maſter of the veſſel had got ready what accommodations he could provide; *Phaonius*, ſeeing *Pompey*, for want of attendants, begin to waſh himſelf, haſtily ran to him, and performed for him all thoſe menial offices which ſlaves perform to their maſters, even to the waſhing of his feet:" ὅσα δεσπότας δοῦλοι, μέχρι νιπτῆρος ποδῶν. *Plutarch Pompey*. Edit. Gr. Steph. 8vo. p. 1203.

I have

I have performed it upon all I will acquaint you with its design.

8 Peter replied—You shall never perform this humble servile office to me — Jesus said—If you refuse to submit to it, you will have no claim to the character of my disciple.

9 Simon answered — Do not then, Sir! merely wash my feet, but my hands, and my head.

10 Jesus replied — As he, who comes out of a bath, hath his whole person clean, except only his feet, which contracts filth by treading on the ground — so are you my disciples clean, but not *all* of you.

11 For he knew the person, who intended to betray him — It was from his perfect knowledge of his wickedness that he now said—you are not *all* clean.

12 After he had washed all his disciples feet, he put on his cloaths, and resumed his former seat at table — then addressing himself to them, thus spoke — Do you know the instruction I intended to convey to you by this action?

13 You honour me with the titles of your instructor and master—and the appellation is just and due to my character.

14 If I then your exalted instructor have demeaned myself to wash your feet [r], you ought in like manner to condescend to perform the humblest offices, one to another.

15 For I have exhibited this before you as a pattern, what dispositions and conduct you ought to observe, one towards another.

16 Suffer me to assure you that a servant ought to practise that condescension which his lord deigned to practise — a minister, that humility, which he who gave him his commission himself displayed.

17 Since you know your duty in this instance, happy are ye if you practise it.

18 Not that I address these instructions to all —— for I know the dispositions of every one of you whom I have chosen to be my companions — I know that to one of you may be justly applied that passage of scripture — "He that eats with me at one com-

[r] "*Alexander* sent 100 talents to *Phocion*. On the arrival of the messengers *Phocion* fetched water from a well, and *washed their feet*. Ἀπεπίπτετο τὰς πόδας. His performance of so servile an office gave them great pain." *Plutarch* Phocion, p. 1376.

mon

mon table hath lift up his heel against me."

19 I thought proper to give you previous information of this treachery, that when it is executed, it may serve to corroborate your belief, That I am the Messiah.

20 In the most solemn manner I assure you, that every one, who receiveth you, in effect receiveth me——and he who obeys my instructions, obeys the will of God who authorized me to reveal it to mankind.

21 When Jesus had said this, he sunk into great perturbation and distress of mind ——and after some time said—— Most certainly I know that one of you will treacherously deliver me into the hands of my enemies.

22 At this declaration they were confounded and looked with astonishment, one at another, not knowing whom it was he intended.

23 One of the disciples, whom Jesus distinguished with his love, happened then to be reclining on his bosom [s].

24 To this person Simon Peter made a sign, that he would ask Jesus who the person was he fixed upon.

25 This disciple then whispered Jesus in the ear, and asked him whom he meant.

26 Jesus said in a low voice——He, to whom I shall give a morsel of the meat, after I have dipped it in the sauce, is the man—— He then dipped a morsel in the sauce, and gave it to Judas Iscariot.

27 After he had received this he was fired with resentment [t], and instigated to the perpetration of his diabolical designs——Jesus said to him—— What you intend to do, do it immediately.

28 But none of the rest of the company knew what it was he ordered Judas to *do*.

29 For some thought, because Judas was the purse-bearer, that Jesus had ordered him to purchase what was necessary for the [u] ensuing days of the festival——or, that he had ordered him to give something to the poor.

30 The moment, therefore, after he had received the morsel of meat that Jesus

[s] He lay at supper on the same couch, and next to Jesus.

[t] Because he was conscious that he was the person, and that *Jesus* knew it. This transported him with rage, and hurried him into the *immediate* execution of his perfidy.

[u] The Passover was celebrated *seven* days. Exod. xii. 19.

gave him, he got up abruptly, and left the room — The night was now advancing.

31 After he had quitted the company, Jesus said with great emotion — Now is the son of man going to be dignified with the most illustrious honours — and God hath been eminently honoured by him.

32 And [w] since God hath been conspicuously honoured by his life and actions, God will, in return, crown him with the most distinguished honours——and these he will very [x] speedily confer.

33 For, my dear companions, my stay with you will be but of a very short continuance — You will anxiously seek me, and wish for my presence among you—but as I formerly said to the Jews, so I now say to you— [y] "Into the regions which I visit, you shall not at this time be admitted.

34 A new precept I strictly enjoin upon you — Love one another— Those kind affections, which I have ever expressed towards you, do you mutually express to each other.

35 If you cultivate and cherish that mutual love which I recommend to you, you will be universally distinguished and known for my disciples.

36 Simon Peter said to him —To what place, Sir! do you intend to remove? — To the place where I am going, said Jesus, you cannot follow me at this time —— but in subsequent life you shall be enabled to follow me.

37 But why, resumed Peter, am not I permitted *now* to accompany you——I will most chearfully lay down my life for you.

38 Will you, replied Jesus chearfully lay down your life for me? — I assuredly declare to you, that before the cock crows, you will three times, in the most solemn manner assert that you never was my disciple.

## CHAP. XIV.

1 BUT be not alarmed and dejected at these approaching scenes — Ye believe in the Being and providence of God, and ye believe in my divine mission and character.

2 In my Father's house

[w] Fr. with an *indicative*.
[x] Alluding to his resurrection.
[y] He meant the *grave*.

are

are many [z] apartments, fitted for the reception of holiness and virtue — If immortality was a fiction, I would honestly assure you it was—but I am going to prepare a place for you in those happy regions.

3 And [a] when I am gone and have prepared a place, I will return and receive you to be my inseparable companions in future blessedness—and in those happy seats, where I reside, you shall for ever dwell.

4 The place whither I am going you know, and the way that conducts to it you know.

5 Thomas saith to him—We know not, Sir! the place to which you are removing, and consequently how can we know the way that leads to it?

6 Jesus replied—I am the true way that leads to eternal life—none can gain access to the Father, but by me.

7 Did you know my original, you would have known my Father, from whom I derived it — but now you both know and see him.

8 Philip said to him — Favour us with a sight of the ineffable glory of the Father, and we shall deem this conviction enough.

9 Jesus said to him—Have I been so long conversant among you without your knowing my original and descent? — Philip, be assured, that he, who hath seen me, hath in effect seen the Father —and how can you solicit me to shew you the ineffable glory of the Father?

10 Are you not convinced from the whole of my life, that I and my Father are intimately united in the most endearing and indissoluble bonds of affection and concord? — For the doctrines I have delivered to you are not derived from mine own personal authority and wisdom — All my precepts and all my miracles have God for their author, and solely flow from the efficacious and permanent influence, imparted to me by the Deity.

11 If you refuse to credit me upon *my own* assertion that the Deity and myself are mutually connected by the most intimate ties of consent and love — yet suffer the operations I have performed to work this conviction in you.

12 Let me solemnly de-

[z] Alluding to the many apartments of the *temple*.
[a] The verb is in the first *Aorist*. See Chap. xvi. 7.

clare to you, That every disciple, who hath an undoubted persuasion of the truth of my religion, shall not only be empowered to perform the same miracles I have performed, but be enabled, after my departure, to exert [b] greater powers than any I have ever exhibited.

13 And whatever miracle you implore the supreme Being to effect by an authority derived from him; if it tend to the glory of God and the confirmation of the gospel, it shall be effected.

14 Whenever you solicit, that any operation may be performed by my authority, I will empower you to perform it.

15 If you love me, show the genuineness of your love by a conscientious regard to the precepts of my religion.

16 If you maintain this virtuous fidelity to me, I will implore the Deity to befriend you—who will from his infinite goodness send you another comforter, to continue with you [c] as long as you live.

17 The heavenly messenger I refer to, is the Holy Spirit, the teacher of truth —— whose evidences a depraved world will not admit, having no virtuous dispositions to discern, and to be convinced by, his operations — But you will have a grateful and conscious persuasion of his powerful influence, for he will continue with you, and shed his energy upon your minds.

18 I will not leave you in a destitute and forlorn condition—I will soon return to console and assist you.

19 For tho' in a very short time I shall remove from this world, yet I will not remove from you—for as I rise to immortality, you shall also be raised to the same glorious inheritance.

20 After my resurrection, you will be fully convinced that I have been invested with the authority of God, that you are endowed with a power derived from me, and that I am the author of those operations which you will be enabled to display.

21 But remember that the sole test and proof of the genuineness of any person's love

[b] For a proof of this prediction, see Acts v. 17. Chap. xix. 12. The Apostles converted more people in *one* day than *all* the miracles of Jesus had done.

[c] This was addressed to the disciples only. Εις τον αιωνα therefore must necessarily have this sense.

to

to me, is a conſtant obedience to my inſtructions—He who thus expreſſes his love to me, will ſecure the favour and complacency of God — and ſuch a virtuous diſciple ſhall be the object alſo of my love, and I will recompenſe the ſincerity of his affection to me by making the cleareſt diſcovery of myſelf to him.

22 Here the apoſtle Jude ——a different perſon from Judas Iſcariot — ſaid to him — What induces you, Sir! to diſcover yourſelf to us, but not openly to the public?

23 Jeſus ſaid to him — If a perſon love me, he will expreſs the ſincerity of his love by an obſervance of my precepts — and ſuch a virtuous perſon will my Father love, and we will both conſtantly aid and befriend him — and with ſuch a mind we will ever maintain a pleaſing intercourſe.

24 He who hateth me, diſregards and contemns my doctrines—tho' the doctrines you have heard me deliver are not mine, but God's who ſent me.

25 Theſe inſtructions have I freely delivered to you, during the ſhort time that is allotted me to be perſonally preſent with you.

26 But the Comforter, the Holy Spirit, whom my Father will ſend to you, and inveſt with my authority, will communicate to you the moſt ſublime and important truths, and enable you diſtinctly and clearly to underſtand all the inſtructions, which I perſonally taught you.

27 I bid you adieu, wiſhing you all divine and human happineſs, not in the [d] unmeaning, ceremonial manner the world repeats this ſalutation——Be not dejected, diſpel your ſorrows, let not the ſad proſpect overwhelm you in deſpair.

28 For I have faithfully told you, that tho' I leave you, I will ſoon return to you ——Did you love me, you would be tranſported with joy, to think that I am going to the ever-bleſſed God, a Being ſo tranſcendently ſuperiour to me in dignity and greatneſs.

29 I have, at this time, made theſe expreſs declarations of my ſpeedy removal from you, in order that, when I am removed, they may ſerve as an additional confirmation that I am the Meſſiah.

30 I ſhall not have an opportunity of a long converſa-

[d] Becauſe *his* bleſſing would derive upon them every ſubſtantial felicity.

tion with you——for I shall soon be in the hands of my wicked persecutors, who yet will not be able to find any thing criminal in my life and conduct.

31 But by means of my apprehension, my innocence will be publickly attested, and my strict conformity, throughout the whole of life, to the will of my father, will be openly known and acknowledged—Come, let us immediately remove from this place.

## CHAP. XV.

1 MY religion represents a vine, of which my Father is the proprietor.

2 Every branch of this vine, that is unfruitful, he lops off, and every branch that bears grapes he carefully prunes and dresses, that it may produce fruit in more copious abundance.

3 And you have already received this culture by means of the doctrines in which I have instructed you.

4 Let nothing, therefore, separate that union, by which you and I are connected together——for as the branch cannot bear, but must necessarily wither and die, when severed from the original stock—in like manner will you be deprived of all vital influences unless you continue indissolubly united to me.

5 For I am the vine, you are the branches——That branch that is firmly connected to me, and imbibes that genial nourishment which I supply, will produce fruit in the richest abundance—for if all communication be cut off betwixt us, you must languish and die.

6 If any branch doth not continue united to me, it withers, is cut down, and thrown out of the vineyard, where it is picked up, cast into the fire, and burnt.

7 But if you inseparably adhere to me, and imbibe the instructions I have communicated to you, you shall not meet with a repulse, whatever miraculous operation you implore me to effect in confirmation of your authority.

8 You will both honour God, and approve yourselves my genuine disciples, if, being thus cultivated, you produce fruit in rich and ample abundance.

9 Since God hath deigned to make you the objects of his love, and I have ever entertained the tenderest affection for you, do you in return maintain the same inviolate fidelity and love to me.

10 The

10 The only way to ſecure the continuance of my love to you is the conſtant practice of my commandments—as it is ſolely by an uniform obedience to the Divine commands that I have been diſtinguiſhed by the complacency and love of my Father.

11 I have given you theſe inſtructions, with the pleaſing hope, that I ſhall reap the moſt conſummate joy in your obedience, and that your joy might alſo be compleat, and perfect.

12 All my advice to you is virtually compriſed in this one capital precept — Love one another with the ſincerity, with which I have loved you.

13 It is impoſſible there can be an higher demonſtration of love, than for a perſon chearfully to ſubmit to death for the ſake of his friends:

14 yet *ſuch* is the ardent and exalted friendſhip I have for you—provided you faithfully diſcharge the duties I have enjoined upon you.

15 I call you not *ſervants* —the ſervant is a ſtranger to the will of his maſter—but I eſteem and honour you as my *friends*, ſince to you I have faithfully imparted all the important diſcoveries which my Father communicated to me.

16 It was not you who choſe me your aſſociate, but I ſelected you to be my companions, and have commiſſioned you to publiſh my religion in the world, and collect a great and glorious harveſt of converts to it — in confirmation of which, whatever miraculous power you earneſtly beg the Almighty may be exerted by my authority, you ſhall be enabled to exert it.

17 Let me repeat it—All the rules of my religion are ſummarily contained in this one precept — Love one another.

18 If the world purſue you with implacable hatred, you know that I your maſter, before you, was perſecuted with the ſame unrelenting rage.

19 Were your affections and deſires ſolely affixed to this world, the world would careſs you as its genuine children —— but ſince your principles and views are elevated above this vain and periſhing life, and I have ſeparated you from ſecular affairs to be my companions, knowing the virtuous diſpoſitions by which you were actuated; no wonder that you are held in deteſtation

by that depraved world, whose pursuits you condemn and abhor.

20 Remember the observation I have so often repeated — That the servant must expect no better treatment than his master hath experienced—For if they have persecuted me, they will persecute you: if they have [e] watched my words with an insidious design to pick out something obnoxious, they will also watch your words with the same captious views.

21 All these injuries and sufferings they will inflict upon you for your attachment to my cause—for these persecutions will be excited against you by those who are entire strangers and enemies to religion [f].

22 Had I never made my appearance among them, and never published the great truths I was commissioned to reveal to them, they might have pleaded something in extenuation of their guilt; but now their vices are to the last degree aggravated and unjustifiable.

23 Every one, who hateth me, hath previously conceived an aversion against my Father.

24 Had not I openly exhibited before them such miraculous operations as no other person ever performed, their vices, comparatively, would have admitted of some apology — but now tho' they have been witnesses of all those astonishing powers which I have exerted, yet they have conceived the most bitter and violent resentments against me, and have offered the most impious affront to that Being who enabled me to perform them.

25 But I may apply to their inveterate prejudices and rage against me the following expression in their sacred books — "Their hatred of me is entirely without foundation."

26 But when the Comforter comes, the Holy Spirit, the teacher of truth, whose powerful effusion the Father will grant you at my solicitation — he will stamp my doctrines with the most sacred and incontestable sanction.

27 And you also, who have been my constant companions

[e] Τηρεω frequently hath this sense. See *Knatchbul* in loc.

[f] *They know not him who sent me*, i. e. they have no regard for *natural* Religion.

from

from the commencement of my public miniſtry, are witneſſes, what I have taught, and how I have lived.

## CHAP. XVI.

1 I Have faithfully told you in what troubles you will be involved, that you may not be diſcouraged by them, and be induced to apoſtatize from my religion.

2 You will be excommunicated and excluded from an attendance on religious worſhip—The time is approaching, when you will be held in ſuch univerſal abhorrence and deteſtation, that he, who imbrues his hands in your blood, will really believe that he immolates a moſt acceptable victim to God.

3 They will purſue you with this implacable rage and fury, becauſe they hold in equal contempt the truths of natural religion with thoſe which I have revealed.

4 I have without reſerve freely delivered to you this prediction — that when you are involved in theſe evils, you may remember my words, and be confirmed in the truth of my religion — I judged it not proper at the firſt beginning of my miniſtry to direct your view to theſe forbidding proſpects.

5 But now I faithfully exhibit them before your eyes, ſince I am now arrived at the cloſe of life, and am ſo ſhortly to return to my Father — Yet none of you aſks me, To what manſions I am returning?

6 Inſtead of making this important enquiry, you ſuffer your hearts to be overwhelmed in ſorrow and dejection at the gloomy proſpects I have opened unto you.

7 But let me declare with the greateſt ſincerity and faithfulneſs——That my removal from you is greatly for your advantage—for unleſs I leave you, the Comforter will not come to you—but [g] when I am gone, I will aſſuredly ſend him to ſupply my abſence.

8 When he comes, he will ſhow to the world, in the ſtrongeſt light, the aggravation of their guilt——the neceſſity of holineſs — and the ſentence that God hath paſſed upon them.

9 He will ſhow the world the aggravation of their guilt — for rejecting, and diſbelieving me to be a divine meſſenger.

[g] Not, *if* I go, implying a doubt whether he would go at all. The verb is in the firſt *aoriſt*. See Chap. xiv. 3.

10 He

10 He will ſhow the world the neceſſity of holineſs—becauſe I go to the Father, and ſhall be appointed by him the governour and judge of all mankind.

11 He will ſhow men the ſentence that God hath paſſed upon the world—becauſe that idolatry, which hath ſo long reigned triumphant, ſhall be dethroned.

12 I could acquaint you with many particulars relating to the publication of my religion, but I am ſenſible you *now* could not bear the mention of them.

13 But when the ſpirit of truth comes, he will initiate you into a perfect knowledge of the whole ſcheme and deſign of the goſpel——for the diſcoveries he ſhall reveal to you, will not reſt upon his own authority, but they will be communicated to him by the Supreme Father of all—The important truths, and predictions of future events, which have been imparted to him, he will impart to you.

14 This divine perſon will give a glorious atteſtation to the truth and excellency of my religion—for all the dictates and counſels which I ſuggeſt to him, he will freely reveal to you.

15 The reaſon of my ſaying, That I ſhall ſuggeſt to him what diſcoveries he ſhall impart to you is, becauſe the Father hath veſted me with univerſal dominion, and hath conſtituted me the governour of all things.

16 In a very little time you will [h] not ſee me—in a very very little time you will ſee me again [i]—for I am going to the Father, ſhortly to return.

17 Here the diſciples ſaid one to another——What can he mean by ſaying, In a little time he will relinquiſh us, and then in a little time he will reviſit us?——and what doth he alſo intend by ſaying, That he is going to the Father?

18 We cannot, they ſaid, comprehend the meaning of this very obſcure language, or affix any clear ideas to his words.

19 Jeſus being conſcious that they were very deſirous he ſhould give them an explication of the terms he made uſe of, ſaid to them—My expreſſions, it ſeems, have excited an anxious en-

[h] Namely, he would be torn from them by death.
[i] After his reſurrection.

quiry

quiry among you, what I meant by saying, That in a very short time you would lose me, but in a very short time I should reappear among you.

20 Let me solemnly assure you, That tho' at the time when I am violently torn from you, you will be overwhelmed in extreme sorrow and dejection, while the world is elated with the highest transport and exultation—yet your grief and despair shall soon be converted into ecstasies of joy.

21 As a woman, the time of whose pregnancy is compleated, is in her difficult hour afflicted with the most excruciating pain—yet immediately after her delivery, being congratulated on the birth of a son, her heart bounds with transport, and all remembrance of her late anguish is totally swallowed up and lost in a flood of joy:

22 just so will you, who are now sunk in sorrow and despondency, when I [k] revisit you, indulge the warmest emotions of the sublimest joy — and the pure transports, with which your hearts will then be dilated, all the power and rage of the world shall never be able to violate and diminish.

23 You will at that time have no occasion to require from me the solution of dubious and difficult questions —For be assured, that whatever assistance you implore the Supreme Father to bestow for the confirmation and promotion of my gospel, he will freely impart it to you.

24 Hitherto you have requested nothing of the Deity, as being my disciples — But *now* prefer your petitions to God in my name, and you shall not be repulsed, but be filled with compleat joy and felicity of mind.

25 Many of the discourses, which I have delivered to you, have been figurative and obscure—but the time is approaching, when I shall no longer involve my instructions in fiction and fable, but in the most plain and undisguised manner reveal to you all the truths of that scheme of religion, which infinite wisdom hath planned.

26 In that day you shall offer up your supplications to the Deity in my name—And be assured, that it is not needful for me to supplicate the Father to bestow upon you any blessing,

27 for you have rendered yourselves the objects of my

[k] After my resurrection.

Father's

Father's love, because you have ever expressed such a warm and sincere affection for me, and are convinced that I was commissioned by him to instruct the world.

28 By him was I originally delegated——In compliance with his will I descended into the world—and now again am I leaving the world and returning to my Father.

29 His disciples said to him—You now deliver your sentiments plainly and undisguisedly, and the language, in which you convey them, is perfectly intelligible.

30 We are now convinced that you are perfectly acquainted with every thing that passeth in the human heart—and that your all-comprehensive knowledge anticipates any [1] questions that might be proposed to you—This knowledge is a demonstration to us, that you are honoured with a divine authority and commission.

31 Jesus said to them—Are you, at length, convinced that I am a divine messenger?

32 Be assured, however, that the hour will very speedily arrive, when every one of you will desert me with the greatest precipitation, and abandon me to my fate——Yet I shall not be abandoned and left alone, for my Father will be present with me to support and aid me.

33 I have faithfully told you these things, that you might be perfectly satisfied, and have no doubts at all remaining concerning my mission and character——In the world you will conflict with many sorrows and distresses: but let not the prospect deject you—Remember that I have vanquished all the difficulties the world opposed to me.

## CHAP. XVII.

1 AFTER Jesus had uttered these words, he devoutly raised his eyes to heaven, and said—Merciful Father! The hour is now arrived!—Be graciously pleased to honour thy son, that thy son may honour thee!

2 I thank thee that thou hast vouchsafed to put into his hands the reins of universal government, and hast empowered him to bestow a blessed and happy immortality upon all whom the love of virtue hath engaged to embrace his religion.

3 The sole condition which

[1] He had anticipated and answered several questions they intended to have proposed to him. See Verse 19.

entitles

entitles the virtuous to the poſſeſſion of eternal life is to acknowledge and obey thee, the one ſupreme God, and Jeſus the Meſſiah, whom thou haſt ſent.

4 I have anſwered the great and glorious ends of thy moral government on earth—I have faithfully diſcharged the arduous province which thy wiſdom aſſigned me!

5 Be pleaſed, therefore, O God! to reinſtate me in that dignity and glory which I enjoyed [m] near thy perſon before this world was called into exiſtence.

6 I have diſcovered thy perfections and will to thoſe, whom a ſincere regard to thee and to virtue powerfully engaged to forſake the example of a depraved world and adhere to me—Previous to their embracing my doctrines they were thy votaries——Thou didſt, therefore, give them to me, and they have faithfully obeyed my inſtructions.

7 And they are now convinced, upon the ſtrongeſt evidence, that all the powers and authority, which thou haſt enabled me to exert and diſplay, are originally derived from thee!

8 For the doctrines thou commandedſt me to teach, I have communicated to them — Theſe have they freely embraced and obeyed, and are in the moſt indubitable manner perſuaded that I came from thee, and was commiſſioned by thee to inſtruct mankind.

9 Theſe my ſelect and faithful aſſociates I devoutly recommend to thy favour and bleſſing! —The world is not ſo much the immediate object of this my fervent addreſs to thee — but I prefer this prayer to thee, O Father! humbly imploring thee to protect and befriend thoſe whom a ſincere love to thee and to virtue excited to embrace my religion.

10 For all my followers are thy votaries——and thy votaries are my converts —and their conſpicuous virtue hath greatly redounded to my honour.

11 And now I am going to quit the world and return to thee—but theſe my beloved followers I leave in the world, expoſed to all its ſorrows and viciſſitudes?—Merciful Father! preſerve by thine almighty power and infinite goodneſs thoſe, whom a ſacred regard to thee powerfully induced to adhere to me——Grant that the ſame

[m] Παρα σεαυτῳ.

union,

union, which subsists between us, may be cemented among them!

12 When I was personally present with them I kept them inviolably attached to thy cause——Of that society, which was collected to me by thine appointment, I have lost only one member—a depraved and incorrigible creature—by means of whose perfidy the scripture, which predicted my sufferings and death, will be accomplished.

13 I am now, O God! shortly to return to thee—and I say this in their presence, in order that their dejected spirits may be reinvigorated, and their breasts be filled with consolation.

14 I have instructed them in the truths thou didst commission me to reveal——but for embracing these truths and associating with me they have drawn upon them the irreconcileable hatred of the world—merely because their views and principles are not secular, but infinitely elevated above this vain and transitory life.

15 I do not beg that thou wouldest remove them out of the world——I only implore thee, that thou wouldest, of thine infinite mercy, preserve them from apostasy and vice.

16 Their governing principles bespeak them not of this world, since they regard its prevailing interests, as I have done, with contempt.

17 Possess their minds with the sacred influence of true religion—the doctrines, which thou appointedst me to deliver to the world, are the only system of true religion.

18 As thou didst originally delegate me to be thy messenger to mankind; so have I deputed them to be my messengers to mankind.

19 And upon their account have I devoted myself fully to execute thy will, that they may be consecrated to the service and promotion of true religion.

20 But it is not for them only that I intercede with thee at this time—I implore thee graciously to succour and bless those, who shall, in future time by their testimony, be convinced of the truth of my religion.

21 I entreat thee, that all my followers may be formed into one harmonious society by the same endearing and intimate union that subsists betwixt us!—that from their social uninterrupted concord and love the world may be convinced that thou hast sent me.

22 The same glorious design which thou ordainedst

me

me to promote have I appointed them to execute—— in order that by the greatneſs of this arduous province, in which they are all engaged, they might be as inſeparably united to each other as we are.

23 Let the ſame union, that ſubſiſteth betwixt us, cement them to me and to each other — that they may all be conjoined in one perfect and unanimous ſociety —— in order that the world may be convinced that thou haſt inveſted me with a divine authority, and that thou indulgeſt for them the ſame affection and love with which thou waſt pleaſed to diſtinguiſh me!

24 O merciful Father! I deſire and implore thee that all thoſe, whoſe virtuous diſpoſitions ſhall lead them to embrace my goſpel may be introduced into thoſe happy ſeats where I reſide, to ſhare my felicity, and to ſee that illuſtrious dignity and honour to which thou haſt exalted me — for before this world was called into exiſtence, I was an object of thy love.

25 O God, moſt holy! the world is unacquainted with thy perfections and counſels —but thou haſt favoured me with the cleareſt knowledge and perception of them—and theſe my beloved companions are convinced that I am a meſſenger from thee.

26 To them have I revealed thy great and glorious deſigns — and will continue to make to them farther diſcoveries of thy will; in order that the love, with which thou haſt diſtinguiſhed me, may reign amongſt them, and that they may be indiſſolubly united to me!

## CHAP. XVIII.

1 WHEN Jeſus had finiſhed the foregoing addreſs to God, he croſſed the brook Cedron — and entered into a garden accompanied with his diſciples.

2 The traitor Judas was well acquainted with this place, as Jeſus and his companions had very often reſorted hither.

3 Judas, therefore, taking with him an armed body of Roman ſoldiers, and ſome officers that belonged to the guards of the high prieſts and Phariſees, came directly to this place, with a great number of lamps and flambeaus.

4 Jeſus, who had a perfect knowledge of all the ſufferings in which he was going to be involved, went out of the garden, and ſaid to them —Who is it you are in ſearch of?

5 Jesus of Nazareth, they replied——Jesus then said to them—I am the person—The traitor Judas was at the head of them.

6 No sooner had he told them that he was the person, but that moment they were all violently struck back, and fell prostrate on the ground.

7 Jesus again asked them—Who is it you are in search of?—They said—Jesus of Nazareth.

8 I am then, said he, the object of your enquiries—But since your design is to seize me, suffer these my companions to depart unmolested.

9 So that his words, which we have recited above, were accomplished—"Of that select society, which was collected to me by thine appointment, I have not lost one member."

10 But when Simon Peter now saw the violence they intended against his master, he instantly drew his sword, and aimed a blow at one of the high priest's servants, and cut off his right ear——The servant's name was Malchus.

11 Jesus seeing this action of Peter, said to him—Sheath thy sword—Ought not I with chearfulness and composure to submit to that destiny, which my heavenly Father hath assigned me!

12 Immediately then the Roman officer and his cohort, attended by the officers of the Jews, rushed upon Jesus, seized and bound him.

13 And they carried him before Annas——but he sent him to Caiaphas his son-in-law, who was, at that time, high priest.

14 It was this Caiaphas who told the Sanhedrim——"That it was highly expedient that the life of one individual should be sacrificed to preserve the public welfare, rather than that the whole community should be fatally endangered."

15 Simon Peter and [n] another disciple followed at some distance this body of men that had apprehended Jesus—and that disciple, being not unknown to the high priest, went in with Jesus into the high priest's palace.

16 But Peter, not daring to enter in, stopped at the gate—this disciple, therefore, with whom the high priest was not unacquainted, spoke to the maid servant, who kept the door; and got Peter admitted.

17 This servant said to Peter, after his admission——

[n] St. *John*, the Writer of this history.

Are

Are not you one of this man's disciples?—He answered that he never was.

18 The guards and domestics of the high priest had made a fire, as the weather was now very cold, and formed a circle round it — In this company Peter mixed, and stood along with them at the fire.

§—19 WHEN Jesus was brought before the high priest he interrogated him about his disciples, and what doctrines he had delivered.

20 Jesus said to him—My doctrines I have published openly to the world—I have always delivered my instructions in the synagogue or in the temple, in places of the greatest concourse — I never courted obscurity and solitude, in which to spread and propagate my doctrines.

21 Why do you interrogate me concerning the nature of my instructions?—— Examine those who were my auditors what doctrines I publickly taught — they can give you a true and faithful account of what I delivered.

22 When Jesus had said this, one of the officers who stood by struck him, and said —Is this the manner in which you answer the high priest?

23 Jesus turned and said to him——If I have violated truth, make it publickly appear that I have so—but if I have said nothing but what is strictly true, how unjust is it in you to strike me!

§—24 ANNAS, as I have mentioned above, had sent Jesus bound to Caiphas the high priest.

25 In whose palace, as Peter was at the fire warming himself; the company about him said to him—Are not you one of his followers?——He declared he never was.

26 After this, one of the high priest's servants, who was a near relation to him, whose ear Peter had struck off, said to him — Did not I see you with him in the garden?

27 Peter asserted in the most solemn terms, that he was not along with him there —no sooner had he pronounced the words, but the cock crowed.

§—28 FROM the palace of Caiphas they conducted Jesus, very early the next morning, to the Roman prætorium — but they themselves entered not within the prætorium, for fear of contracting pollution, as they were now celebrating the great paschal solemnity.

29 Pilate being informed that the Jews were waiting in a body, went out to them,

and said —— What are the crimes you alledge against this prisoner?

30 They said to him—— Had he not been a most notorious malefactor, we never would have brought him before your tribunal.

31 Pilate said to them—Do you judge him yourselves, and inflict what penalty your law prescribes—The Jews replied—We are not permitted to inflict capital punishment upon any one.

32 Herein was the prediction of Jesus exactly fulfilled, who expressly told his disciples, To what kind of death he would be condemned by the *Heathens*.

33 Pilate then went into the prætorium, and ordered Jesus to attend him—When alone, the procurator said to him—Do you assume the title of King of Judæa?

34 Jesus said to him—Do you ask me this from *your own* judgment——or have you received information from *others*, that I affected regal honours?

35 Pilate said to him — I am a stranger to the religious customs and opinions of the Jews—your own countrymen and the high priests have publickly brought you before my tribunal——What hast thou done to merit this public impeachment?

36 Jesus said to him—My kingdom is not of this world—if my kingdom were of the same nature with other earthly kingdoms; my servants would have taken up arms and fought to rescue me from the hands of my enemies—— But mine is not a secular kingdom.

37 Pilate said to him—— Are you then no king? —— Yes, replied Jesus, I am a king—for to erect a kingdom I was called into existence—to erect a kingdom I descended into this world—For I was sent to publish truth among mankind —— Every friend to truth is my willing and obedient subject.

38 Pilate said to him—— What do you mean by truth? —Having said this, not staying for an answer, he went out to the Jews who stood waiting, and said to them—I do not find any thing criminal in this person's conduct:

39 As it hath therefore been customary for me at the passover to release any one prisoner whose pardon you solicit—are you willing I should now acquit this person whom you call the king of the Jews?

40 At this they all raised one

one general confuſed clamour, repeating——Do not releaſe him——Releaſe Barabbas —— This Barabbas was a notorious robber.

## CHAP. XIX.

1 PILATE then ordered Jeſus to be ſcourged.

2 After this was inflicted, the Roman ſoldiers, compoſing a wreath of thorns fixed it on his head for a crown, and inveſted him with a purple robe.

3 They then approached him with mock homage, crying—Hail, O thou illuſtrious ſovereign of the Jews!——at the ſame time ſtriking him with their hands.

4 After the ſoldiers had offered him theſe wanton inſults, Pilate went out a ſecond time to the Jews, and ſaid to them——I bring this perſon before you, and publickly declare, that I am perſuaded of his innocence.

5 Jeſus then came forward upon the pavement, wearing the thorny crown, and arrayed in the mock purple veſt —Pilate, turning to the aſſembly, ſaid——Behold the man!

6 But when the high prieſts and their creatures ſaw him, they pierced the air with their cries, repeating with the moſt vehement vociferation——Crucify him! Crucify him!—Pilate ſaid to them—If you are determined he ſhall ſuffer capital puniſhment, take him and crucify him yourſelves—But I publickly proteſt, That I am perſuaded he is innocent.

7 The Jews then ſaid to him—Our law adjudges him to death for the impious blaſphemy he hath been guilty of, in aſſuming the title of the ſon of God.

8 When Pilate heard this, he was more embarraſſed than ever, how to act.

9 He therefore ordered Jeſus to follow him into the prætorium, and aſked him the place of his nativity—But Jeſus made no reply.

10 The procurator then ſaid to him—Do you refuſe to anſwer my enquiries?—Do not you know that the ſole power either of condemning or acquitting you is lodged in me?

11 The power and authority, anſwered Jeſus, which you now exerciſe is, I am ſenſible, wholly derived from the Emperour——for which reaſon the high prieſt who delivered me into your hands, and exerts every effort to inſtigate you to paſs the ſentence of death upon me, is more to be blamed than you are.

12 [o] This answer made such an impression upon Pilate, that it determined him to endeavour to procure his release—But the Jews on the first mention of his intentions, raised the most violent and outrageous clamours, crying out—If you acquit this man, you for ever forfeit all regards and obedience to the Emperour—He, who assumes the title of sovereign, is a rebel to the Emperour.

13 When the procurator heard these assertions, he brought Jesus out of the prætorium, and sat on the tribunal, which was erected on a raised stage, paved with marble——Such a structure is in Hebrew called *Gabbatha*, in Greek *Lithostroton*.

14 The day, in which this transaction happened, was the *Preparation*, and it was about nine o'clock in the morning —Pilate, being seated, said to the Jews——Behold your sovereign!

15 But at this they all raised a loud and vehement clamour, shouting—Drag him to the cross! Drag him to the cross! We acknowledge no sovereign but Cæsar!

16 To their urgent importunity the procurator at last yielded, and passed upon him the sentence of crucifixion—The Roman soldiers then took him away.

17 Jesus bore the cross to the place of public execution, called in Hebrew *Golgotha*, which translated signifies, *The place of skulls*.

18 Here they crucified him [p] between two condemned malefactors.

19 Over his head Pilate wrote and fixed up this inscription — JESUS OF NAZARETH, THE KING OF THE JEWS.

20 As the place of execu-

[o] Ἐκ τουτου doth not signify *from this time*, as if *Pilate* had made no efforts before *this*, to save Jesus. But it signifies, *On this account*, *for this reason*. Ἐκ τουτου δη τον Αρμηνιον ερωτα: *Upon this* he asks the *Armenian*. *Xenoph. Cyrop.* p. 142. Ἐκ τουτου εἱποντο τε παντες: *Upon this* they all followed, p. 188. Ἐκ τουτου τα πιστα διδωσιν. *Upon this* he gives them pledges, p. 195. Ἐκ τουτου πεμπει τον ετερον. *Upon this* he sends another, p. 198. *Hutch.*

[p] Ἐντευθεν και ἐντευθεν. St. John hath been blamed for this phrase as being not pure Greek. Dr. *Bentley* in his proposals for publishing a Greek Testament hath changed it into ἐντευθεν και ἐκεῖθεν, for which liberty he is justly censured by Dr. *Middleton*. Ἐντευθεν και ἐκεῖθεν is often used by the politest writers. See *Xenophon*. Cyrop. p. 324. 347. 373. 375. 403. 406. 420. 459. *Edit. Hutch.* 8vo.

tion

tion was very near the city, great numbers of the Jews read this inſcription — It was written in Hebrew, Greek, and Roman characters.

21 With this inſcription the high prieſts were diſguſted—and waiting upon Pilate, they begged he would alter it; and not write in direct terms that he was the king of the Jews, but only that he himſelf *aſſumed* this title.

22 But Pilate peremptorily refuſed —— telling them he would not alter a ſingle letter of the inſcription.

23 The four ſoldiers, who nailed him to the croſs, after it was erected, divided his cloaths into four parts, and took each a part — but upon examining his tunic, it was excepted out of this diviſion —for it was found to be knit from top to bottom without a ſeam.

24 Upon their perceiving this, they ſaid one to another —Let us by no means tear this, but let us caſt lots for it—A circumſtance ſimilar to one which the Pſalmiſt mentions in the following paſſage —" They made a diviſion of my apparel, and caſt lots for it."

25 There ſtood by the croſs of Jeſus his mother, his mother's ſiſter Mary the wife of Cleophas and Mary Magdalene.

26 When Jeſus ſaw his mother, and [q] that diſciple, whom he had ever diſtinguiſhed with his love, ſtanding by him, he ſaid to his mother—Regard that perſon as your ſon!

27 He then ſaid to that diſciple—And do you regard her as your mother! — This diſciple accordingly from that day took her to his own [r] houſe, and treated her as a parent.

28 After this Jeſus knowing that all the circumſtances that attended his ſufferings, had exactly correſponded to the ſcripture predictions, ſaid, That he was thirſty.

29 Immediately upon this the ſoldiers on duty took a ſponge, filled it with vinegar from a veſſel they had there with them, and fixing it to a ſtalk of hyſſop, put it to his mouth.

30 When Jeſus had taſted the vinegar, he ſaid — The prophecies are all accompliſhed —— His head then ſunk upon his boſom, and he breathed his laſt.

[q] St. John the writer of this hiſtory.
[r] Her huſband Joſeph was now dead.

31 The day, on which Jesus was crucified, was, as hath been remarked above, the *Preparation* — and the next day ensuing being the grand paschal sabbath, that this sacred solemnity might not be violated by the bodies of the criminals hanging on their crosses, the Jews went in a body to the procurator, and solicited it as a favour, that he would give orders, that their legs might be broken, and their bodies taken down.

32 Pilate therefore dispatched his orders to the soldiers on duty, who broke the legs of those two malefactors, who were crucified along with Jesus.

33 But when they came to Jesus, finding him already dead, they thought it unnecessary to break his legs.

34 But one of the soldiers pierced his side with a spear, and instantly there issued from the wound a mixture of blood and water.

35 Of this fact the writer of this history was an eye-witness, and publickly attests its truth — And being convinced himself of the veracity of what he asserts, records it with no other view but to convince others.

36 These two circumstances, the piercing his side, but not breaking his legs, were similar to two others, recorded in the following passages of scripture—"A bone of it shall not be broken."

37 "They shall look on him whom they have pierced with a lance."

§—38 AFTER this Joseph of Arimathæa, a person, who was convinced that Jesus was the Messiah, but dared not publickly avow his sentiments for fear of the resentment of the Jews, waited upon Pilate, and begged he would give him the body of Jesus—The procurator granting his request, he went and took it down from the cross.

39 Nicodemus also, the same person, who formerly had a private interview with Jesus in the night, came to pay his pious respect to the deceased, and brought with him a large quantity of myrrh and aloes mixed, of immense value, to embalm his body.

40 These two took down the body of Jesus, and after they had wrapped it in the aromatic spices, they swathed it in linen rollers, according to the Jewish rite of sepulture.

41 Near to the place, where he was crucified, there was a garden, and in this garden a new monument, in which no corpse had yet been deposited.

42 In this tomb, as it lay convenient, and as it was the preparation,

preparation, they interred his remains.

## CHAP. XX.

1 THE firſt day of the week, very early in the morning, before the darkneſs of the night was diſpelled, Mary Magdalenè went to viſit the tomb — but upon her approaching it, ſhe found the ſtone, that covered its entrance, removed.

2 Struck with aſtoniſhment at this unexpected circumſtance, ſhe returned in the utmoſt precipitation to inform Simon Peter and [s] another diſciple whom Jeſus diſtinguiſhed with his love — and in a great fright told them that the body of their maſter was moſt certainly ſtolen out of the tomb, and depoſited we know not where.

3 Alarmed at this account Peter and the other diſciples immediately haſted to the monument.

4 They both ran with all the ſpeed they could exert — but the other diſciple outſtripped Peter, and arriving firſt at the ſepulchre,

5 did not enter into it, but ſtooping down ſaw the linen rollers lying along.

6 After ſome time Peter came up, and going within the tomb ſaw alſo the rollers lying along,

7 and the napkin, which was wrapped round his head, did not lye adjoining to the rollers, but lay at ſome diſtance from them, folded as it was at firſt.

8 After Peter had viſited the inſide of the tomb, the other diſciple went down — and upon viewing every thing, really believed that the corpſe was ſtolen away.

9 For they did not as yet underſtand thoſe prophecies of ſcripture, which expreſsly predict his reſurrection from the dead.

10 The two diſciples being convinced that the body was gone, returned to their own homes.

§—11 BUT Mary ſtill continued at the tomb, ſtanding on the outſide bathed in tears —But in this exceſs of grief, ſtooping down to view the inſide of the monument,

12 ſhe ſaw two angels in white robes, ſitting one at the head, the other at the feet, where the body of Jeſus had lately been depoſited.

13 Theſe heavenly meſſengers then ſaid to her — Woman! why do you weep? — She ſaid to them — becauſe

[s] St. John.

some persons have stolen the body of my deceased lord, and I know not whither they have conveyed it.

14 When she had made this reply she turned back and saw Jesus standing by her —she did not however know that it was him.

15 Jesus said to her —— Woman! what is the cause of your tears? — Who is it you are in search of? — She imagining him to be the gardener, said—Do, Sir! if it was you who conveyed the corpse away, tell me whither you have removed it, that I may pay it its due honours.

16 Jesus then called her by her name——she turned, looked at him, knew him — and in a transport said *Rabboni!* — which translated signifies, *My master!*

17 Jesus said to her —— You need not embrace me with that excess of tenderness, as if I should immediately quit you — My continuance with you, before I ascend to my Father, will be for some time — But do you instantly go to my brethren, and tell them that I shall ascend to my Father and their Father, to my God and their God.

18 Transported with joy Mary Magdalene hasted to the disciples, and in an ecstasy of rapture told them that she had seen Jesus—and that he had sent her to deliver the above message.

§—19 In the evening of the same day, which was the first day of the week, the disciples were met together in a private apartment, and had strongly secured the doors for fear of the Jews—Here while they were engaged in anxious deliberation Jesus [t] entered the room, and standing in the midst of the company saluted them in his usual friendly and familiar manner.

20 He then showed them his hands, that had been pierced by the nails, and his side that had been wounded by the spear — The disciples, convinced it was their lord, were filled with unutterable joy.

21 Jesus saluted them again, wishing them all divine and human happiness, and telling them, that as his Father had sent him to instruct the world, so he in like manner now commissioned and appointed them to reform and teach mankind.

22 After he had said this,

[t] By removing the bolts by his miraculous power.

he

he breathed upon them, and said—Receive the effusion of the holy spirit.

23 You shall be endowed with full power to publish the gospel, and be qualified to declare to men infallibly on what terms their vices will be pardoned or punished.

§—24 BUT Thomas called Didymus, one of the twelve disciples, happened not to be one of the company, when Jesus now exhibited himself to them.

25 When the other disciples, therefore, saw Thomas afterwards, they told him that they had seen their lord—but he said to them—I will never believe it, unless I see and feel in his hands the mark of the nails; and unless I am convinced by feeling his side that was pierced by the spear.

26 Eight days after this, the disciples being again all assembled together, and Thomas now one of the company, Jesus by his miraculous power [u] removing the bolts by which they had fastened the doors, came into the midst of the room among them, and wished them all felicity.

27 He then turned and said to Thomas——View my hands—feel with thy finger the scar of the wounds—handle and explore my side—Be not incredulous, be disposed to receive conviction.

28 Thomas then cried out in amazement—my lord! my God!

29 Jesus said to him—— You are convinced, Thomas, of the identity of my person, *merely* because you have had the testimony of your senses—be assured that those discover a better disposition, who tho' they have not ocular demonstration, yet are persuaded of my being a divine messenger from the evidences I have produced.

§—30 AND many other proofs, beside these I have recited, did Jesus after his resurrection exhibit before all his disciples, to convince them of the reality of his person.

31 But these I have recorded are abundantly sufficient to convince men that Jesus is the great Messiah,

[u] Thus *Homer* describes *Mercury* shooting the bolts and opening the gates by an exertion of his divine power.

Τοισι δ' επ' υπνον εχευε διακτορος Αργειφοντης
Πασιν· αφαρ δ' ωϊξε πυλας και απωσεν οχηας,
Ες δ' αγαγε Πριαμον. *Iliad.* Ω 445, 446.

and,

and, in a moſt diſtinguiſhed manner, the ſon of God — and are written with no other view but to convince men of the truth of his religion, and that being convinced, they may obtain that bleſſed immortality, which he is authorized to beſtow.

## CHAP. XXI.

1 JESUS afterwards diſcovered himſelf at the ſea of Tiberias to his diſciples in the following manner.

2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the two ſons of Zebedee, and two more of his diſciples, happening to be all together,

3 Peter ſaid to them — I intend to follow my former occupation, and ſhall now directly go a fiſhing — The reſt of the company ſaid to him—We will then go along with you—Accordingly they all immediately went on board a fiſhing veſſel —— but that night had no ſucceſs.

4 The next morning Jeſus ſtood on the ſhore — the diſciples, however, did not know it was him.

5 Jeſus called to them and aſked them, if they had caught any thing — Nothing at all, they replied.

6 He then ſaid to them—: Throw in the net to the right of your boat, and you will meet with ſucceſs—They caſt the net where he had directed, but were not able to draw it to land by reaſon of the prodigious number of fiſhes it incloſed.

7 The diſciple, whom Jeſus diſtinguiſhed with his love, ſaid to Peter — It muſt be our maſter! —Peter hearing this immediately girded his fiſher's coat about him, and with eager impatience to ſee him flung himſelf into the water to [x] walk to ſhore.

8 But the reſt of the diſciples, who were but about ſixty paces from ſhore, advanced forward, tho' but ſlowly, as the boat heavily dragged after it ſuch a prodigious quantity of fiſh.

9 Upon their landing, they ſaw a fire burning, a fiſh broiling upon it, and ſome bread laid.

10 Jeſus ſaid to them — Bring ſome of the fiſhes you have now caught.

11 Peter went and dragged the net to ſhore, replete with one hundred fifty and three large fiſhes—Yet tho' there

[x] He knew it was ſhallow, and would not wait the ſlow motion of the boat, heavily dragging after it ſuch a quantity of fiſh.

was such a prodigious number, the net was not broken.

12 Jesus said to them——Come and take some refreshment——By this time they were all so fully convinced that it was Jesus, that no one *now* asked him who he was.

13 Jesus then took bread and fish, and distributed among his disciples.

14 This was the third time that Jesus discovered himself, after his resurrection, to his disciples in a body.

15 After they had finished their repast, Jesus turned to Peter and said to him——Simon! do you love me with a more strong and intense affection than any of this company?—Peter replied—You are conscious, Sir! of the sincerity of my love to you——Jesus said to him, Feed my lambs.

16 Jesus said to him a second time—Simon! do you love me with an affection superiour to any of these?——You know, Sir! he answered, the fervency of my love for you—Jesus said to him, Feed my sheep.

17 Jesus said to him a third time——Simon! is your love for me more fervent than theirs?—Peter by his repeating the same question three times, thinking he questioned the sincerity of his regards for him, was greatly affected and said—I can appeal, Sir! to your consciousness of the human heart for the ardour of my love——Jesus said to him, Feed my sheep.

18 Be assured, added he, of the truth of what I am going to declare to you—When you was young, you exulted in your activity and liberty, and went unmolested whereever your inclination led you—But when you are old, this your liberty will be abridged, your hands be confined, and you be conducted at the pleasure of another.

19 In these words Jesus expressly predicted and described the particular circumstances of that death, which Peter was afterwards to suffer for the gospel—When Jesus had spoken this he ordered Peter to follow him.

20 Peter turning and seeing that disciple following him, whom Jesus loved with a distinguished affection, and who, at the paschal supper, reclined on his bosom, asked him to discover to him the person who was to betray him:

21 Peter seeing him, said to Jesus—Please, Sir! to inform me what future fortune awaits this person?

22 Jesus said to him—Suppose

poſe it is my deſire he ſhould continue in life 'till the time of my [z] coming, how doth it concern you?—Do you follow me.

23 The words which Jeſus now ſpoke relative to this diſciple, gave riſe to an opinion, which the other apoſtles maintained — That this diſciple would never die—Tho' Jeſus never aſſerted any ſuch thing—He only ſaid, "If it was his deſire that this apoſtle ſhould continue in being 'till the time of his coming, what concern was it to Peter."

24 The diſciple who atteſts theſe facts is the writer of this hiſtory — who is himſelf convinced of the truth and veracity of what he hath recorded.

25 But were all the particular miracles, actions, and diſcourſes of Jeſus to be minutely and circumſtantially recorded, for there were a great many more than thoſe that have been publiſhed, the conſequence would be, I am perſuaded, that the world would never [a] receive and embrace a religion, whoſe hiſtory was contained in ſuch a vaſt number of large volumes as the life of Chriſt would then neceſſarily compoſe.

[z] The deſtruction of Jeruſalem.

[a] χωρεω frequently ſignifies to *receive*, admit. "All cannot *receive* this ſaying χωρουσι. Matth. xix. 11. He that can receive it, let him receive it. Ο δυναμενος χωρειν, χωρειτω. Matth. xix. 12. Receive us, χωρησατε ημας. 2 Cor. vii. 2. Το τοιουτον αριστον ε χωρει προδοσιαν. Such a dinner doth not *admit* treachery. *Plutarch* Lycurg. p. 86. Edit. Steph. 8vo. Chriſtians alone have *received* the truth. Μονους δε χριστιανους την αληθειαν κεχωρηκεναι. *Theophilus ad Autolycum*, p. 110. *Paris* 1636. As man could *receive* him. Ως ανθρωπος αυτον χωρειν ηδυνατο. *Iræneus Grabe* 379. Able to *receive* the revelation of the word. χωρησαι. *Cl. Alex.* p. 79. *Paris* 1629.

THE

# THE ACTS OF THE APOSTLES.

## CHAP. I.

1 IN the first Volume I gave you, O Theophilus, a minute detail of the miracles which Jesus performed, and of the doctrines which he taught.

2 The history of these transactions was brought down to the day of his assumption into heaven, after he had just delivered his last instructions to those apostles whom he had chosen by the direction of the holy spirit.

3 To these his select companions he frequently, after his *crucifixion*, exhibited himself *alive* — giving them, for the space of forty days, the amplest conviction of the identity of his person —— repeatedly conversing with them in an open and undisguised manner —— and discoursing to them of the nature of the Messiah's kingdom.

4 Being all collected together he charged them not to separate from Jerusalem, but to continue there in a body, and wait the accomplishment of that divine promise, of which he had given them the strongest assurances.

5 Telling them, that John baptized only with water, but that they would, in a few days, be baptized with the holy spirit.

6 The disciples, who were now all present, then asked him—Sir! do you intend at this time to break off the *Roman* yoke, and to invest *Israel* with universal dominion?

7 He answered — It is no part of your duty solicitously to pry into these periods and dispensations, the knowledge of which the most High hath solely reserved to himself as his great prerogative.

8 Let it suffice you to be assured, That you shall receive the powerful effusion of the holy spirit, and that you shall be enabled to propagate the

the tranſactions of which you have been witneſſes, not only in Jeruſalem, and in all Judæa and Samaria, but to the remoteſt limits of the world.

9 When he had ſaid this, they ſaw him elevated from the earth—and a cloud interpoſing conveyed him from their ſight.

10 Their eyes being intenſely fixed on the ſky after his removal from their view, behold! two heavenly meſſengers in an human form, and arrayed in dazzling whiteneſs, ſuddenly preſented themſelves,

11 and thus accoſted them —O, ye Galilæans! why do you ſtand gazing on heaven with ſuch ardent and eager looks?—This Jeſus, whom you have ſeen conveyed from you into the manſions of the bleſſed, ſhall one day deſcend in a manner ſimilar to this, of which you have juſt been ſpectators.

12 When they heard this, they quitted the mount of Olives, which is very near the city, diſtant only a ſabbath day's journey, and returned to Jeruſalem.

13 The names of the apoſtles, who had now been witneſſes of the aſcenſion of Jeſus, are theſe: Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the ſon of Alphæus, Simon the Zealot, and Judas the brother of James——Theſe, upon their entrance into the city, immediately repaired to that apartment, in which they had before uſed to aſſemble.

14 Here this ſociety continued in fervent prayer, and in the devout exerciſes of religion—being alſo accompanied by ſeveral pious women, and by the mother and relations of Jeſus.

15 The number of perſons here convened might amount to about one hundred and twenty—In the midſt of theſe Peter ſtood up, and thus addreſſed himſelf to the aſſembly;

16 "Brethren! Such dreadful judgments, as David prophetically denounced againſt his enemies, muſt needs at laſt overtake ſuch a wretch as Judas—who by an act of the blackeſt perfidy betrayed our divine maſter, and put himſelf at the head of thoſe who apprehended him.

17 This abandoned creature, you know, was once a member of our ſociety, and formerly obtained a ſhare in the ſacred office of the apoſtolate.

18 A field indeed was purchaſed with the hire of his iniquity—but this field was ſtained

ſtained with the traitor's blood — for in this field he hanged himſelf, but falling headlong from the tree, he burſt aſunder, and all his bowels inſtantly guſhed out.

19 [b] (This dreadful fate of Judas was univerſally known in the city —— ſo univerſally known, that from this circumſtance, the field, in which this dire event happened, was afterwards called in the language of the country, *Akeldàma* — which tranſlated ſignifies the *bloody field.)*

20 To ſuch enormous wickedneſs I may juſtly apply the following paſſages in the book of Pſalms — "Let "his habitation be deſolate, "and let no one, for ever, "fix his reſidence in it"—— "Let that office, with which he was inveſted, devolve upon another."

21 It is highly neceſſary, therefore, that we elect into his place ſome one member of this ſociety, who hath been an early and conſtant companion of our Lord Jeſus

22 from the time that his public miniſtry commenced, which was when John baptized him, to the day of his aſſumption from us into heaven—one who is able to join his teſtimony, to ours, of the truth of Chriſt's reſurrection."

23 Upon this propoſal two perſons were nominated, Joſeph called Barſabas, ſurnamed Juſtus—and Matthias.

24 Upon theſe two being preſented to the apoſtles, they devoutly preferred the following petition to God — "O thou, who haſt the moſt perfect knowledge of the human heart, be pleaſed to indicate which of theſe two perſons thine infinite wiſdom judgeth to be moſt fit

25 to diſcharge this moſt arduous office, and to ſupply that [c] ſacred place of the apoſtolate, which by the wickedneſs of Judas is now become vacant!

26 When they had addreſſed to heaven this prayer, they put the names of theſe two diſciples to a ballot — which being drawn out the lot fell upon Matthias—who was accordingly, by the unanimous conſent of all, inveſted with the rank and dignity of an apoſtle.

[b] Theſe are the words, not of *Peter*, but of the *Hiſtorian*.

[c] Δικαιον the reading, which the *Alexandrian* MS. exhibits, is undoubtedly genuine. Και is the copulative between λαβειν and πορευθηναι ——and αποστολης is put in conſtruction with τοπον.

CHAP.

## CHAP. II.

1 THIS company, according to mutual appointment, were all assembled together on the day of Pentecost, which was now arrived:

2 When suddenly there issued from the sky a vehement sound like the loud blast of a violent rushing wind, which broke over, and occupied, the whole house, in which they were convened.

3 They then saw a flame burst into the room, whose broken and divided particles flashed over the heads of the apostles in the form, as it were, of fiery tongues [d].

4 They were all instantaneously filled with the holy spirit, and endowed with the faculty of conversing in different languages according as the spirit directed them to use this supernatural gift.

§—5 AT this time Jerusalem was crowded with great numbers of devout Jews from every nation in the known world.

6 When the report, therefore, of this astonishing event was diffused in the city, vast crowds immediately flocked to the place—But when different persons heard them fluently speak the languages of the respective countries in which they resided,

7 they were filled with the last astonishment and surprize, and said in amazement, one to another—Are not all these persons, who converse in such a vast variety of languages, illiterate Galilæans [e]!

8 How is it therefore that they have acquired such a perfect skill in the peculiar languages of the several countries, in which we were born!

9 Those of us who are Parthians, Medes, and Persians; who reside in Mesopotamia, in Judæa, in Cappadocia, and in Pontus, or in the proconsular Asia;

10 Who live in Phrygia or Pamphylia, in Egypt, or in the country of Libya about Cyrenè, Romans, Jews by birth, or proselytes:

11 Inhabitants of Crete and Arabia—All of us hear them converse in the different languages of these our respective countries, and celebrate the wonderful works of God.

¶12 At an event so signal and astonishing they were in-

[d] This is Dr. *Middleton*'s translation.

[e] This gift of tongues was ordained by divine providence to be bestowed at this time, to convince these people, who came from various countries, that they were endowed by a *divine* commission.

expreſſibly amazed and confounded ſaying, one to another—How is this to be accounted for! What doth it portend!

13 But others made the preſent ſcene the object of their banter and ridicule, and ſaid—This is nothing at all but the fumes of [e] ſweet wine!

14 Peter then with the eleven apoſtles ſtood up, and raiſing his voice, thus addreſſed the collected multitude—"O ye inhabitants of Judæa! and ye ſtrangers, who have been induced by principles of religion to reſide in this metropolis! Let me ſollicit your ſerious attention to the ſolemn and momentous truths I ſhall now deliver.

15 This ſcene, of which you have been witneſſes, ariſeth not, as ſome of you have inſinuated, from intoxication—for conſider, it is yet but [f] nine o'clock in the morning.

16 But this great event, which you now ſee, hath been expreſsly predicted by the prophet Joel in the following paſſage:

17 "In the laſt period of "the Jewiſh diſpenſation, "ſaith God, I will pour the "gifts of my divine ſpirit, "in the moſt copious abun- "dance, upon perſons of all "nations indiſcriminately— "To your ſons and to your "daughters I will freely com- "municate ſupernatural pow- "ers—your young men ſhall "be favoured with prophe- "tic viſions, the aged with "propetic dreams.

18 "In thoſe times I will "impartially ſhed the ſelect- "eſt influences of my ſpirit "upon perſons of both ſexes, "in the loweſt ſtations and "conditions of life, without "diſtinction, who ſhall be "enabled to exert the moſt "amazing powers.

19 "In theſe times I will "exhibit prodigious omens "in the ſky, and inauſpici- "ous prodigies on the earth, "blood, and fire, and duſky "vapours.

20 "Pillars of ſmoak from "burning cities ſhall ſhroud "the ſun in darkneſs and "make the moon appear like "blood—and then ſhall that

[e] γλευκους. Muſtum. Γλευκος, αν υπο φυγης περιεχηται το αγγειον, γλυκυ διαμενει πολυν χρονον: *Plutarch* Nat. Quæſt. p. 1694 Edit. Steph. Γλευκους εξ οινου πεντε μαριες. *Polyæni Stratagem.* p. 272. Edit. *Caſauboni Lug.* 1589.

[f] The Jews neither *eat* or *drink* 'till after 9 o'clock in the morning, when the firſt public prayers were over. See *Univerſal* Hiſtory Vol. x. p. 618. 8vo.

"great and memorable [g] de-
"struction ensue.

21 "But from these dire
"calamities the pious and
"virtuous shall providential-
"ly escape [h]."

22 I entreat you, O Israelites, to give a candid attention to what I am going to declare—The late Jesus of Nazareth, to whose name you are no strangers, was a person, whom the most High endowed with the most distinguished powers—and he abundantly evinced his divine commission among you by performing those amazing operations, of which you were spectators.

23 This illustrious prophet, whom the Deity in the counsels of his infinite wisdom gave you from heaven to be your instructor, you persecuted, you apprehended as a malefactor, and, by an act of the most atrocious and complicated guilt, you crucified and murdered.

24 This most eminent personage God restored to life—bursting by his irresistible omnipotence the strong bonds of death—for it was impossible that death could have any power to detain him as its captive.

25 This grand event hath David prophetically described in the following passage—
"I am persuaded that the
"Supreme is my constant
"guardian and protector—I
"am at all times surrounded
"by his presence—No human
"evil therefore, shall ever
"shake the solid foundation
"of my happiness.

26 "The pleasing consci-
"ousness of this fills my heart
"with grateful transports
"and my mouth with strains
"of pious exultations—even
"my body I commit to the
"grave with the pleasing
"hope of immortality,

27 "persuaded that thou
"wilt not for a long time
"consign me to the mansions
"of the grave, or suffer the
"distinguished object of thy
"affections to suffer the hor-
"rors of putrefaction.

28 "Thou hast given me
"the transporting assurance
"that thou wilt raise me to
"the possession of a blessed im-
"mortality, and wilt advance
"me to the most consummate
"and exalted felicity."

29 Brethren! permit me freely to declare to you, that these words, which I have recited, are by no means applicable to our great Patriarch,

[g] Of Jerusalem by the Romans.

[h] The *christians*, mindful of our Lord's words, abandoned the city, before it was invested.

David—for he paid the common debt to nature—his body was interred, and hath long been reduced to corruption and duſt, and his monument remains to this day.

30 But this illuſtrious monarch and prophet being conſcious of the important promiſe, which God was pleaſed to confirm to him by the moſt ſolemn ſanction, That the Meſſiah ſhould deſcend from him;

31 and being favoured with a clear view of this grand future event, he prophetically ſpoke of the reſurrection of the Meſſiah—expreſsly declaring in the words I have cited, That God would not for a long time conſign the Meſſiah to the manſions of the grave, or permit his body to ſuffer corruption.

32 This Jeſus, whom you have murdered, God raiſed from the grave—Of the truth of this fact we are all witneſſes.

33 This Jeſus being exalted to the moſt diſtinguiſhed dignity, and having received from the Deity the gifts of the holy ſpirit, which he aſſured us he would communicate after his aſcenſion, hath now ſhed them upon us in that copious effuſion of which you are witneſſes.

34 David after his deceaſe did not aſcend into the celeſtial regions—he, therefore, in the following paſſage undoubtedly refers to the *aſcenſion* of the Meſſiah—"The "ſupreme Jehovah ſaid to "my Lord, Sit thou at my "right hand,

35 "'till I have totally ſub-"jected all thy foes to thy "dominion."

36 Let therefore the whole race of Iſrael be confidently aſſured of this, That that Jeſus, whom you lately crucified, was the Meſſiah, and that GOD hath now conſtituted him univerſal governour.

37 Upon hearing this they were pierced with the moſt cutting anguiſh and remorſe of conſcience—and in great diſtreſs of mind coming about Peter, and about the other apoſtles, they cried out—Brethren! what ſhall we do!

38 Repent, Peter ſaid to them, repent with unfeigned contrition, and let every one of you be baptized into the profeſſion that Jeſus is the true Meſſiah—If you do this, your former ſins will be expunged, and you alſo will be favoured with the gifts of the holy ſpirit.

39 For this ſupernatural donation, which you now ſee conferred upon *us*, is alſo to extend to *you* and to *yours*, and to all perſons in the remoteſt

moteſt parts of the world, who ſhall comply with this divine invitation.

40 Many other arguments beſides theſe he ſtrenuouſly urged, in order to prevail with them to embrace the goſpel—beſeeching them, in the moſt importunate terms, to ſave themſelves from the vices and infidelity of a depraved and profligate age.

41 The aſſembled multitude, with great willingneſs complied with his admonitions, and were baptized—That day there were made about three thouſand converts to the goſpel.

42 Theſe all firmly adhered to the doctrine of the Apoſtles, maintained a mutual friendly intercourſe with each other, and unanimouſly joined in the ſocial exerciſes of prayer and devotion.

43 This ſignal tranſaction ſtruck every perſon with ſolemn religious awe — The apoſtles alſo performed many aſtoniſhing miracles as proofs of their divine commiſſion.

§—44 ALL, who were now convinced of the truth of the goſpel, formed themſelves into a ſociety, and agreed to have a community of goods.

45 So that thoſe who had any eſtates, or poſſeſſions, ſold them, and put the money in one common fund, for the aſſiſtance of ſuch as were in indigent circumſtances.

46 Every day they conſtantly attended the public worſhip of God in the temple——and [1] to their apartment they again retired to partake of one common meal, where the greateſt mutual harmony, tranſport, and ſincerity reigned:

47 with pious fervour celebrating the praiſes of God, and hitherto happy in the favour and eſteem of the multitude—Not a day now paſſed, but the goſpel gained ſome new converts.

[1] Κατ' οικον never ſignifies *from houſe to houſe*, but univerſally, *in the houſe*. See the following inſtances — "Η σοι αριστα πεποιηται κατα οικον. *Iliad*, Z. 56." Πλειστη τε γαρ κατ' οικον, ει βουλει, μεγα. *Sophocles*, *Antigone*, ver. 1182. Πρῳ τ', ει τι σοι κατ' οικον εστι προσφιλες. *Philoctetes*, p. 483. Δοια δη θεσθαι αροτρα, πονησαμενῳ κατα οικον. *Heſiod*, Lib. ii. Ver. 50. Εν σολη κατ' οικον περιπατειν. *Antonius*, Lib. i. §. 7. Κατ' οικον υπηρεταις χρηται προς το δεπνον. *Plutarchi Lycurgus* p. 92. Εντυγχανον τοις βαρβαροις και τοις εταιροις κατ' οικον. *Id. Alexander*, p. 1266. Edit. Gr. *Stephani*. Μανομενῳ κατα οικον—*Moſchus*. *Idyll.* iv. 16. Γιγνε και κατ' οικον πατηρ. *Heliodori Æthiopic.* p. 484. Edit. Commelin.

CHAP.

## CHAP. III.

1 ONE day after this, Peter and John went together to the temple at [k] three o'clock in the afternoon—the hour appointed for public prayer.

2 Here a miſerable helpleſs cripple, lame from his birth, was every day carried, and laid down at one of the gates, which for its magnificence was called *the Beautiful*, to beg an alms of thoſe who attended divine worſhip.

3 This unhappy object, ſeeing Peter and John going to enter the temple, ſupplicated their charity.

4 Peter upon this turned, and fixing his eyes intenſely upon this unfortunate creature, ſaid to him — Do you obſerve and attend to us.

5 This greatly engaged the man's attention, and filled him with pleaſing hopes of their generoſity.

6 Peter then ſaid to him ——I have neither ſilver nor gold to beſtow—but the bleſſing I have to contribute, that I freely diſpenſe — By a power communicated to me by Jeſus of Nazareth the Meſſiah, I command you to riſe and walk!

7 He then took hold of his right hand, and raiſed him up—that inſtant his legs and feet were nerved with ſtrength.

8 He ſprung up with activity and vigour — he ſtood and walked with firmneſs — and went along with them into the temple, in a flood of tumultuous joy, bounding, leaping, and celebrating the goodneſs of God in ſtrains of the moſt ardent gratitude.

9 His rapturous geſtures and loud accents of praiſe to God turned upon him the attention of all the people, who were come to worſhip.

10 Theſe were all perfectly convinced that it was him, who uſed every day to ſit and beg at the *Beautiful* gate of the temple—but how this aſtoniſhing alteration was effected, was what filled them with the laſt amazement.

11 The cripple, who was now reſtored to the perfect uſe of his limbs, in an ecſtaſy of joy embracing and folding his benefactors in his arms, all the people collected about the apoſtles in Solomon's portico — ſtruck with inexpreſſible

[k] Δις της ημερας προι τε και περι εννα των ωραν, κ. τ. λ. "Twice every day, in the morning, and about three in the afternoon, the prieſts officiate at the altar, and abandon not the ſacrifices, whatever diſtreſſes and calamities aſſail them." *Joſephi* Ant. 14. C. 4. §. 3. *Hudſon.*

aſtoniſhment at ſo wonderful a cure.

12 Peter ſeeing this vaſt concourſe of people, that were now gathered about him, thus addreſſed them:— "O ye Iſraelites! Why ſhould this miracle attract ſo much of your admiration! Why do you fix your eyes ſo intenſely upon us, as if we had reſtored this cripple to the uſe of his limbs by any perſonal power that we could exert, or by any ſuperior holineſs that we have attained!

13 The God of your illuſtrious progenitors Abraham, Iſaac and Jacob, hath now dignified and glorioufly exalted his ſon Jeſus, that divine prophet whom you perſecuted with implacable rage, whom you publickly diſavowed and abjured before Pilate's tribunal, tho' *he* was convinced of his innocence and laboured to acquit him.

14 This eminent prophet, whoſe life was irreproachable, and diſtinguiſhed by the moſt exalted virtues, you publickly renounced, and importuned the governour to gratify you with releaſing even a murderer, rather than he ſhould eſcape with life.

15 In the blood of the firſt author and original donor of immortality, you have imbrued your hands——But be aſſured that God raiſed this glorious perſonage from the grave—Of the truth of this fact we are all witneſſes.

16 It is *ſolely* owing to a power derived from him that this helpleſs cripple, whom you ſee before you, and whom you have long known, is now reſtored to perfect vigour—It is *ſolely*, I repeat it, a firm perſuaſion that he is the great Meſſiah that hath invigorated his limbs with ſtrength, as you are all witneſſes.

17 And now, Brethren, I flatter myſelf that you and your governours would never have wilfully incurred ſuch guilt, had you *really* known the dignity of this perſon's character and miſſion.

18 The great God, how-

— Αρχηγος ſignifies the *firſt and primary author* of any thing. "The family of *Alcibiades* appears to be derived from *Eruſacus* the ſon of *Ajax*, who was its *original author*, αρχηγον. *Plutarch Alcibiad.* p. 349. *Ed. Gr. Steph.* Inactivity and idleneſs are the *primary origin* and ſole cauſe of ſedition. αρχηγον και μονον αιτιον. *Polybius*, p. 67. Ταυτην αρχηγον και αιτιον. κ. τ. λ. This is to be regarded as the *firſt origin* and cauſe, p. 126. *Aratus* is to be looked upon as the *firſt author* and conductor of the whole ſcheme. αρχηγον και καθηγεμονα της ολης επιβολης, p. 127. *Ed. Hanov.* 1619. χρυσε κακων αρχηγε, βιοφθορε, παντα χαλεπτων. *Phocylides*, Ver. 40.

ever,

ever, in *this manner* hath been pleaſed to accompliſh thoſe predictions which he anounced to the world by all the antient prophets, That the Meſſiah was to ſuffer.

19 Let me, therefore, beg you to repent with unfeigned contrition, and to acknowledge Jeſus to be the Meſſiah; that the heinous crimes you have perpetrated may for ever be blotted out, and that you may attain that eternal felicity, which God will beſtow.

20 For this illuſtrious perſon hath the Deity appointed to be the judge of the world: and he will one day deſcend from heaven to execute this great commiſſion.

21 But 'till this grand event, 'till the final renovation of all things, he will continue in the manſions of immortal glory—The intereſting tranſactions of the period, in which you now live, hath God clearly indicated and pre-ſignified by all the prophets that ever flouriſhed from the firſt commencement of the Jewiſh diſpenſation.

22 For example, our great Law-giver gave our forefathers this prophetic admonition— "A prophet ſimilar "to me ſhall the Lord your "God, in future time, raiſe "up among you — Do you "diligently hear and obey "all the inſtructions he ſhall "deliver unto you.

23 "For be aſſured that "every perſon who wilfully "diſobeys the injunctions of "that illuſtrious prophet ſhall "be involved in the moſt fa-"tal deſtruction."

24 And not only Moſes, but every prophet from Samuel, in every ſucceeding age, hath expreſsly declared, and minutely deſcribed, the events of the preſent age.

25 You, Sirs! are that highly diſtinguiſhed nation, to which God ſent his prophets — You are principally intereſted in that covenant which God ſolemnly ratified with our pious anceſtors; in which he aſſured Abraham in particular, That by *one* of his deſcendents the whole human race ſhould be bleſſed with the moſt ſignal privileges.

26 And, finally, it is to You, that the great God, who hath raiſed his ſon from the dead, now vouchſafes to make the *firſt* offers of the goſpel—moſt mercifully deſigning to reclaim you all from your wickedneſs, and to confer upon you the moſt ample and diſtinguiſhed bleſſings.

## CHAP. IV.

1 WHILE they were haranguing the collected multitude, the priests, the Sadducees and the [m] officer of the temple guards suddenly appeared, and advanced up to them:

2 being fired with extreme rage and indignation at the apostles for the liberty they assumed of publickly instructing the people, and for pleading the authority of Jesus in propagating the doctrine of a future state,

3 they immediately seized them — dragged them away — and confined them in the public prison 'till the next day, it being now evening.

4 Many however of the audience were convinced that they acted by a divine commission, and embraced the Christian religion —— The number of these converts amounted to above five thousand.

§ — 5 THE next day an assembly was convoked—and the members of the Sanhedrim, the principal magistrates, the scribes,

6 The high priests Annas and Caiaphas, and also John and Alexander, and all the illustrious personages, who were relations of the pontifical family, met in public council.

7 When the supreme court was convened and [n] seated, they ordered the two prisoners before them, and thus interrogated them —— Tell us whence you derived the miraculous power you have lately exerted—and what authority you have for acting in the manner you have done?

8 To these questions Peter, being instantly filled with the divine afflatus, thus replied — "Ye illustrious Senators and magistrates of Israel!

9 Since we are now thus publickly called upon to inform you, from what source that beneficial power was derived, which was yesterday exerted on the helpless cripple;

10 be it known to this august assembly and to the

[m] From this and several other passages of scripture, *John* xviii. 12. *Acts* v. 24. 26. it appears that the Jews had a body of soldiers that guarded the temple to prevent any disturbance during the ministration of such an immense number of priests and levites. Over these guards *one* person had the supreme command. *Josephus* mentions such an officer. Τον στρατηγον Ανανον. *Ant.* Lib. 20. §. 2. Αποστειλας εις τον Ελεαζαρον στρατηγηντα. B. J. 2. C. 17. §. 2. *Hudson.*

[n] They sat in a semicircle.

whole

whole community of Iſrael, That *this* perſon, who now ſtands before you all, was miraculouſly reſtored to perfect vigour by a power derived from that Jeſus of Nazareth, whom you lately crucified, but whom God raiſed from the dead.

11 *This* Jeſus is the ſtone which you the pretended builders of the church of God rejected — but who is now become the grand corner ſtone to unite and conſolidate the divine edifice.

12 He is the *ſole* author of that amazing operation that hath been now diſplayed — To him alone it is to be aſcribed — By no other being in the whole univerſe of nature can ſuch miraculous effects be produced."

13 The whole Sanhedrim were aſtoniſhed at the undaunted fortitude of theſe two apoſtles—knowing them to be perſons, who had been deſtitute of a liberal education, and in a private and obſcure ſtation of life—They knew, however, that they had been the diſciples and companions of Jeſus.

14 The ſight of the man* too, who was now before them in perfect health and vigour, precluded all objections, and effectually ſilenced them.

15 The two priſoners, after this, being ordered out of court, the members of the council mutually conferred together.

16 What conduct, they ſaid, ſhall we obſerve towards theſe men? — It is abſolutely impoſſible for us either to ſtifle, or to deny, the ſignal miracle they have performed upon this man — The whole city is full of it, and every one is convinced of its truth.

17 Let us, in order to cruſh this cauſe in its infancy, now denounce the ſevereſt menaces againſt theſe perſons, and ſtrictly prohibit them from ever publickly propagating theſe doctrines for the future.

18 Accordingly they commanded them to be called in — and laid upon them the moſt ſolemn and rigid injunctions not to promulgate, any more, the doctrines of Jeſus; or ever again attempt to make converts to them.

19 To this threatning, Peter and John thus replied — We leave it to the deciſion of your conſciences, Whether it is fit we ſhould obey *you* or *God*.

* See the *Alexand.* MS.

20 For

20 For it is impoſſible for us to ſtifle thoſe truths, of which we are perſuaded upon the ſtrongeſt evidence.

21 The court, after adding farther menaces and interdictions, diſmiſſed them—finding it a thing both unjuſtifiable and unpopular to inflict any puniſhment upon them—for all the people acknowledged the hand of God in this miracle, and were ſtruck with pious gratitude and admiration:

22 for the perſon on whom it was performed was above forty years old, and univerſally known.

§—23 THE two apoſtles, being thus diſmiſſed, went immediately to their fellow Chriſtians, and gave them a minute detail of the whole tranſaction.

24 When the company had heard their account, they unanimouſly offered the following fervent prayer to God—"O Lord! Thou art the one ſupreme God, the creator and governour of univerſal nature!

25 We have ſeen theſe words accompliſhed, which thy ſpirit directed David, thine anointed ſon, to deliver—"What is it hath excited "the rage of the *Heathen!* "What is it hath induced "the *Jewiſh* nation to purſue ſuch iniquitous meaſures!

26 "The governours of "the earth, and the moſt illuſtrious perſonages, are all "convened and confederated "together againſt God and "againſt the Meſſiah!"

27 This prediction we have ſeen fulfilled—for *Herod* with the *Jews*——and *Pilate* with the *Heathens*, conſpired, [p] in this city, againſt thine holy meſſenger Jeſus—whom thou didſt inveſt with a divine commiſſion,

28 in order to execute the deſigns and counſels of thine infinite wiſdom:

29 be pleaſed, O God, to avert the threatnings that have been denounced againſt thy ſervants, and ſuffer them not to be intimidated by them, from publiſhing the truths of thy goſpel with intrepid fortitude:

30 grant, that the doctrines they teach may be farther ſealed and confirmed by thy divine ſanction—and that by the authority of thy holy meſſenger Jeſus, miraculous operations may ſtill continue to be effected!

31 After they had concluded theſe devout requeſts,

[p] See the MSS.

the

the place in which they were assembled was violently shaken—upon which there ensued a *second* effusion of the holy spirit upon all the company — and they were enabled to preach the Christian religion with undaunted freedom.

§— 32 THE body of these Christian professors was actuated by one mind, was informed by one soul — none of them had any private property distinct from the rest— there was an equal partition and community of interests among them.

33 The apostles also, with firm and invincible resolution, publickly declared their testimony to the truth of Christ's resurrection — and were all endowed with ample and distinguished gifts.

34 In this society there was no indigent and necessitous person—for those, who had estates, or houses, sold them, and brought the money accruing from the sale,

35 to the apostles, that being deposited in a common fund, distribution might be made to individuals according to their respective exigencies.

36 Among others, Joses, a levite, a native of Cyprus, whom the apostles sirnamed *Barnabas* — which translated signifies the *son of exhortation*,

37 having an estate, sold it, and gave the apostles the money to augment the common fund.

## CHAP. V.

1 TWO persons also of this society, Ananias and his wife Sapphira sold an estate they had:

2 but they mutually agreed to [q] secrete some part of the money—and accordingly delivered in the *rest* of it to the Apostles as the *whole* original sum.

3 Upon this, Peter said to

[q] Ενοσφισατο. This word signifies to *secrete*, *intercept*, *deduct* part of a thing in a clandestine manner. " *Aristides* being chosen superintendent of the public revenues, shewed that those who had been lately in the same office had *privately intercepted* a great deal of the money: πολλα νενοσφισμενος. *Plutarch.* Aristides, p. 587. He persuaded the populace not to grant him a triumph, as having *privately intercepted* much of the public money: πολλα νενοσφισμενω. *Lucul.* 949. *Pompey* showed the magistrates that *Alexander* one of his freedmen had *secreted* the money. *Pompeii Vita*, p. 1134. For he being desirous to *secrete to himself* the greatest part of the money: πλειστα των χρηματων νοσφισασθαι. Ibid. p. 1213. *Edit. Gr. Stephani*,

him

him—Ananias! How couldeſt thou ever harbour ſuch diabolical, wickedneſs in thine heart as to imagine thou wert able to [r] cheat and deceive the holy ſpirit by acting in this fraudulent manner!

4 When the eſtate was unſold, was not the diſpoſal of it in your own power?—and after you had ſold it, was you not ſtill at your liberty?—What could induce you to act ſo wicked a part! You have dared to impoſe, not upon men, but upon the great God himſelf.

5 When Ananias heard theſe words, he was inſtantly ſtruck down upon the ground by a divine power, and expired——This ſhocking circumſtance filled all who heard of it with ſolemn and religious awe.

6 Some young perſons, then, who were preſent, ſwathed the corpſe in linen rollers, according to the Jewiſh cuſtom, and carrying it out of the city interred it.

7 About three hours after, his wife, ignorant of her huſband's fate, entered the room.

8. Peter directly turned to her and ſaid——Tell me the truth——Did you really ſell your eſtate for juſt the money you delivered in to us?—She anſwered in the affirmative.

9 What could lead you to confederate together in contriving ſuch a fraud againſt the ſpirit of God, and to hope to eſcape undetected?—I hear the ſound of their feet at the door who have carried your huſband to his grave, and the ſame office they will perform for you:

10 the words were no ſooner pronounced, but ſhe inſtantly fell dead at his feet—The young perſons came in, found her eyes cloſed in death, carried the dead body out of the city, and depoſited it in the ſame grave with her huſband.

11 This awful event ſtruck the whole aſſembly with ſolemn dread, and every one,

[r] Ψευσασθαι σε το πνευμα το αγιον. This *verb* with an *accuſative* ſignifies to *belie, impoſe upon*: "O Dercyllidas! this perſon *impoſes upon you*: Ψευδεται δε ουτος. *Xenophon Hellen.* p. 86. Edit. 8vo. Gr. Baſil. It witneſſeth for *Greece*, that ſhe doth not *belie* that power and opulence ſhe is once ſaid to poſſeſs: μη ψευδεσθαι την λεγομενην δυναμιν. *Plutarch* Pericles, p. 288. *Ariſtides* did not *belie* his former reputation: ουκ εψευσατο την δοξαν. *Ariſtides*, p. 588. He *deceived Tiribazus*: Τιριβαζον εψευσατο. Plutarch Artaxerx. p. 1874. Edit. Gr. Steph. 8vo. —Ψευδομαι with a *dative* is to tell a falſehood *to a perſon*: as in Ver. 4. Ουκ εψευσω ανθρωποις αλλα τω Θεω: viz. not the *holy ſpirit*, but the *ſupreme God*.

who heard of their tragic end.

§—12 THE Chriſtian converts, at this time, uſed, by mutual appointment, to meet in Solomon's portico.

13 But to their ſociety none of the inſincere dared to join themſelves — The Chriſtian profeſſors were, at preſent, happy in the eſteem and regards of the common people,

14 a great many perſons, of both ſexes, being convinced of the truth of the goſpel, and the number of the Chriſtians every day augmenting:

15 for by the apoſtles, many ſignal and aſtoniſhing miracles were publickly performed before all the people —— for inſtance, perſons brought out their ſick and diſeaſed on beds and couches into the open ſtreets, and if even the ſhadow of Peter, as he walked along, did but only paſs over them, they were inſtantly reſtored to perfect health.

16 Great numbers alſo from the adjacent towns flocked to Jeruſalem, bringing with them their friends, who were either diſordered in their intellects, or laboured under other diſeaſes —— who were all miraculouſly cured.

17 Theſe actions filled the high prieſt and his friends, who were Sadducees, with extreme rage and indignation.

18 Accordingly they ſeized the apoſtles, dragged them away, and confined them in the public priſon.

19 But an angel of the Lord, in the night, opened the priſon doors—and bringing them out, thus accoſted them:

20 Go you inſtantly into the temple, and preach to the people the doctrine of immortality.

21 Accordingly, ſoon as the morning dawned, they repaired to the temple and taught the people —— In the morning the high prieſt and his friends convoked the general aſſembly and Senate of Iſrael—and diſpatched an order to the keepers of the jail to bring the priſoners before the court.

22 But when the officers entered the priſon, they found no perſon within — Accordingly they went into court, and reported this aſtoniſhing circumſtance:

23 The doors of the priſon, they ſaid, we found faſt locked and ſecured, and the keepers on duty — but when we entered the jail we found it empty.

24 This account alarmed the high prieſt, the clergy, and the officer of the temple guards

guards—and greatly perplexed and embarraſſed them how to account for it.

25 In the mean time, there came a perſon into the court, and informed them, That the men, whom they had the day before put under confinement, were in the temple, publickly inſtructing the people.

26 Upon hearing this the officer went with his company to the temple, and brought them away——but durſt not uſe violence, for fear the people ſhould overwhelm them with ſtones.

27 The ſoldiers immediately conducted the apoſtles into the court, and placed them before the Sanhedrim—Whom the high prieſt thus addreſſed:

28 Did not we ſtrictly charge you on your peril not to propagate your doctrines—and yet, in contempt of our authority you have filled the whole city with your principles—and have the effrontery to charge us with the murder of your leader.

29 Peter, and the other apoſtles replied—[r] "It is our duty to obey God rather than man.

30 The great God, whom our anceſtors worſhipped, hath raiſed that Jeſus from the dead, whom *you* crucified and murdered.

31 This illuſtrious perſonage hath God now exalted to the moſt diſtinguiſhed dignity, and hath conſtituted him the ſaviour and governour of mankind — hereby moſt mercifully conſulting the reformation, the forgiveneſs, and the eternal ſalvation of Iſrael.

32 Of the truth of theſe important doctrines we here are witneſſes—and their truth the holy ſpirit alſo of God, which is ſhed upon the obedient and well-diſpoſed, hath ſtamped with his ſanction."

33 Theſe aſſertions inflamed their rage and indignation to ſuch a degree, that they immediately conſulted together to put them to death.

34 In the midſt of theſe deliberations roſe up an illuſtrious ſenator, Gamaliel, a Phariſee, an eminent doctor of the law, and a perſon held in univerſal veneration—He deſired that the apoſtles might, for a few minutes, be ordered out of court:

35 This done, he thus addreſſed himſelf to the council

[r] O Athenians! ſays the excellent *Socrates*, I love you with the warmeſt affection; but I will obey God rather than you: πειθομαι δε τω θεω μαλλον η υμιν. *Plato*'s Apolog. p. 90. Edit. 2d. Forſter. Oxon.

—"I

— "I beg, my fellow-citizens, you would be cautious in entering into any violent measures with regard to these persons.

36 Suffer me to remind you of Theudas—You know some time ago this impostor by his arrogant pretensions to be some extraordinary person, collected and attached to him a number of men, amounting to about four hundred—You are acquainted with his tragic fate, how he was slain, how his men were dispersed, and his whole system dissolved and brought to nothing.

37 After him rose Judas the Galilæan at the time of the assessment, and alienated a very considerable number of persons from their allegiance to the Romans—I need not tell you of his miserable end also, and of the total dispersion of all his associates.

38 When I reflect on the fate of these two persons, it prompts me to advise you by all means not to molest these people, but to let them enjoy their principles undisturbed — For be assured, If this scheme be a mere human contrivance, it will dwindle and come to nothing;

39 but if it is supported on a divine authority, all the power you can exert, will never be able to subvert it— Be cautious, therefore, lest you be found at last to have opposed the sacred will of heaven."

40 He ended, and his advice was received with universal approbation —Accord-

[a] What St. *Luke* here mentions concerning *Theudas* is confirmed by *Josephus*. "Φαδε δε της Ιυδαιας επιτροπευοντος, γοης τις ανηρ Θευδας, &c. While *Phadus* was procurator of *Judæa*, one *Theudas*, an impostor, persuades a great number of people to take their effects and attend him to the river *Jordan*: for he publickly declared himself a prophet, said he could divide the waters of the river by his authoritative mandate, and give them all an easy passage over. By these assertions he led many into a deception. *Fadus* however did not permit them to proceed in their madness. He dispatched a troop of horse after them, who falling unexpectedly upon them, killed and took great numbers. Theudas fell into their hands, they cut off his head, and brought it to Jerusalem. This event happened at the time when Cuspius Fadus was procurator of Judæa." *Josephus* Antiq. L. 20. C. 4. § 1. Hudson.

*Josephus* often mentions this person's calling him, as St. *Luke* here doth, *Judas the Galilæan*, p. 974. 3. p. 1060. 8. and in one place Judas Gaulanites. Antiq. Lib. 18. C. 1. p. 792. He also confirms our historian's account by expressly declaring that he raised an insurrection in the time of the *assessment* of Judea. "Ιωδα τε πεισαντος Ιωδαιων ουκ ολιγους μη ποιειν τας απογραφας, ατε Κυρηνιου τιμητης εις την Ιυδαιαν επεμφθη. B. J. Lib. 7. p. 1313. Hudson.

ingly

ingly, after they had again ordered them into court, had ſcourged them, and repeatedly charged them for the future not to diſſeminate the doctrines of Jeſus, they diſmiſſed them.

41 The apoſtles went away from the Sanhedrim in great tranſport, That they were deemed worthy to ſuffer theſe indignities for their profeſſion of the Chriſtian religion.

42 And every day, both in the temple, and in their own apartment, they inſtructed the people, and proclaimed the joyful news that Jeſus was the Meſſiah.

## CHAP. VI.

1 IN the mean time, while the number of converts to Chriſtianity was greatly augmenting, the *Helleniſtic* Jews complained of the *Hebrews* for neglecting their neceſſitous widows in the daily diſtributions of the charitable fund.

2 The twelve apoſtles upon this convening the whole ſociety of the Chriſtians, thus addreſſed them—"Brethren! It is highly improper that the important office, in which we apoſtles are engaged of promulgating the goſpel, ſhould be interrupted by an attention to the management of this fund.

3 We therefore adviſe you to the election of ſeven perſons of unexceptionable characters, of known abilities, and who have been favoured with the divine afflatus, to ſuperintend this truſt.

4 We apoſtles would wholly devote ourſelves to the exerciſes of devotion, and to the publication of the Chriſtian doctrines."

5 This propoſal was received by the aſſembly with univerſal approbation — and they immediately elected the following perſons — Stephen, a man of diſtinguiſhed fidelity, and eminently endowed with the gifts of the holy ſpirit, Philip, Prochorus, Nichanor, Timon, Parmenas, and Nicholas a native of Antioch, who had been a proſelyte to the Jewiſh religion.

6 The aſſembly, after having made choice of theſe perſons, preſented them to the apoſtles — who after recommending them to the bleſſing of God by their prayers, laid their hands upon them.

7 Chriſtianity now made a very great progreſs, and its converts in Jeruſalem were now augmented to a very conſiderable body — A great number alſo of the Jewiſh clergy

clergy were convinced of its truth and embraced it.

§—8 IN the mean time, Stephen being endowed with distinguished [t] powers, publickly performed, in the presence of vast multitudes, many great and astonishing miracles.

9 Upon this, several foreign Jews from [u] Libertum, Cyrenè, Alexandria, Cilicia, and Asia minor, entered into a public dispute with him.

10 But these adversaries were baffled and confounded by that superior wisdom and those distinguished spiritual gifts, which he possessed.

11 Exasperated at his victory, they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God.

12 They also inflamed the populace, the magistrates, and the scribes against him—They then seized him, dragged him away, and brought him before the Sanhedrim.

13 Here the false witnesses, whom they had procured, stood up, and said—This person is continually uttering the most reproachful and invidious expressions both against this [w] sacred place, and against the law of Moses.

14 We have heard him assert, That this Jesus of Nazareth would reduce this grand and sacred structure to a heap of ruins, and abrogate all those religious institutions, which our illustrious lawgiver hath transmitted to us.

15 An extraordinary radiance, which was now observed to dart from Stephen's countenance, attracted the eyes of the whole Sanhedrim upon him, as if he had been an angel deputed from God.

CHAP. vii. 1 The high priest then turned to him and said—What have you to offer in vindication of yourself

[t] Χαριτος, and not πιστεως, is the true reading. See Dr. *Mill.*

[u] *Libertum* was a city and district in *Cyrenè*. See Dr. LARDNER's *Appendix* to his account of *demoniacs*.

[w] Both *Philo* and *Josephus* are replete with instances of the prodigious veneration the *Jews* had for their *temple*. The following passage in *Philo* is remarkable. "Εν αντι παντων αιτεμεθα, &c. One thing instead of all others we desire, that no innovations be introduced into the temple, but that it may be preserved such as we received it from our progenitors. If all our entreaties cannot obtain this, we freely deliver up ourselves to destruction, that we may not live to see a calamity more dreadful than death." *Philo de leg.* p. 1025. E.

againſt the crimes, that are now alledged againſt you.

2 Stephen then thus addreſſed himſelf to the aſſembly—"Brethren and fathers! I beg you would hear me with attention and candour—While our great progenitor Abraham lived in Meſopotamia, before his reſidence in Charran, the Supreme and ever-bleſſed Jehovah appeared,

3 and thus ſpoke to him—Quit thy native country, and all thy relatives, and remove to a region that I will point out to thee.

4 Immediately, in compliance with the divine command, he relinquiſhed the country of the Chaldæans and reſided in Charran——From this place too, after his father's deceaſe, he removed, in obedience to the divine direction, into this country, which you now inhabit.

5 God, however, did not give him any preſent poſſeſſion in it, not even ſo much as a foot of land——he only promiſed that he would give it to his deſcendents, and this at a time when Abraham had no proſpect of ever being bleſſed with children.

6 To him God preſignified the future fate of his deſcendents——Thy poſterity ſhall ſojourn in a foreign country, where they ſhall endure all the evils of ſervitude, and a ſeries of the moſt cruel ſufferings for the ſpace of four hundred years.

7 But upon that nation, which ſhall oppreſs them with this inſolence and inhumanity, I will inflict many dire calamities—after this they ſhall be removed and ſerve me in the country, in which thou now reſideſt.

8 In ſolemn ratification of the truth of this prediction God enjoined upon him the rite of circumciſion—Accordingly Iſaac was circumciſed the eighth day after his birth—and from Iſaac it was tranſmitted to Jacob—from Jacob to the twelve patriarchs.

9 But the patriarchs, inſtigated by envy, ſold Joſeph into Egypt——but there he was eminently diſtinguiſhed by the care and guardianſhip of heaven:

10 For he was providentially extricated from all his difficulties and ſorrows—that wiſdom, with which he was endowed, conciliated to him the favour and confidence of Pharao the ſovereign of Egypt, by whom he was conſtituted not only the governor of his domeſtic affairs, but of all his dominions.

11 In proceſs of time that dire famine he predicted invaded

vaded Egypt, and involved Canaan too in the laſt diſtreſs —for our anceſtors now found their ſtores totally exhauſted.

12 In theſe melancholy circumſtances Jacob receiving information what an immenſe ſtock of corn had been accumulated in Egypt, immediately diſpatched our anceſtors thither.

13 Upon their ſecond coming to buy proviſions Joſeph diſcovered himſelf to his brothers—and made Pharao acquainted with his family.

14 Joſeph then ſent for his father Jacob and all his near relations——amounting to ſeventy five perſons.

15 Jacob accordingly removed into Egypt—where he, and our anceſtors, paid the debt to nature.

16 But their remains were removed to Sychem, and depoſited in that monument which Jacob purchaſed of the ſons of Emmor the father of Sychem.

17 When the time, which God had fixed for the accompliſhment of his prediction was now drawing near, and the race of Iſrael had now encreaſed into an immenſe body:

18 after a ſeries of years a monarch of another family aſcended the throne of Egypt, who knew nothing of Joſeph's ſervices.

19 This ſovereign put in practice the moſt inſidious arts againſt our race, inflicting every ſpecies of cruelty and oppreſſion upon our fore-fathers, and obliging them even to expoſe their male children——deſigning to deſtroy their very exiſtence as a people.

20 In this unhappy period Moſes was born—— an infant [x] divinely beautiful — whoſe uncommonly fair and engaging form determined his parents to educate him privately at home— where they concealed him three months.

21 Being however at laſt obliged to expoſe him, the daughter of Pharao ſaw him —was moved with tenderneſs —took up the helpleſs infant —brought him home, educated—and adopted him for her ſon.

22 By this means Moſes obtained a liberal education, and was carefully inſtructed in all the erudition of the

[x] Ασειος τω Θεω. *Of God* is the Jewiſh *Superlative*. The trump *of God*, 1 Theſſ. iv. 16. Οπλα δυνατα τω Θεω divinely potent, 2 Cor. x. 4. See note on Luke ii. 40. The ſuperior beauty of Moſes is atteſted by *Juſtin*, L. 36. C. 2. and *Joſephus* Antiq. L. 2. C. 5.

Ægyptians —— in which he made great improvement, and ſoon became eminently diſtinguiſhed for his genius and his atchievements.

23 When he was forty years of age, he formed a reſolution to inſpect the ſtate of his ſuffering brethren the Iſraelites.

24 Paſſing therefore among them, he happened to ſee one of them moſt injuriouſly and cruelly abuſed —— Inſtantly he ruſhed to aſſiſt and protect him — but, in vindicating the cauſe of the diſtreſſed, killed the Ægyptian.

25 He by *this* action flattered himſelf that his brethren would be conſcious that by *his* hand God would re-eſtabliſh them in liberty and happineſs — But they were not excited by it to conſider him as their future deliverer.

26 Upon his viſiting them the next day, he found two Iſraelites fighting with each other — Theſe he tried to reconcile, and thus expoſtulated with them—Sirs! conſider you are brothers! — How can you abuſe one another in this cruel ſhameful manner!

27 He, who was the aggreſſor, hearing this language, puſhed him away, ſaying at the ſame time to him — How came you to be conſtituted a governor and judge over us?

28 Do you intend to murder me, in the manner you murdered the Egyptian yeſterday?

29 Alarmed at this unexpected reply, Moſes inſtantly quitted Egypt, and fled with the utmoſt precipitation into Midian — where he reſided, married, and had two ſons.

30 Forty years after his departure hither, as he was one day in the deſert of mount Sinai, all on a ſudden he ſaw flames of fire dart from a buſh—which ſignified the preſence of an angel of God.

31 Moſes ſeeing this wonderful phænomenon approached to explore it —— when he heard the following words ſolemnly articulated:

32 I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob — Moſes now ſhook with horror, and durſt not lift up his eyes towards the place.

33 The heavenly voice then added—Looſe thy ſandals — the place which thou treadeſt is ſacred ground.

34 I have ſeen with infinite concern the cruel ſufferings of my people in Egypt

Egypt — their groans have pierced my ears — I am now descended to vindicate them into liberty—and I have appointed thee their deliverer.

35 So that this very person, whom they rejected, contemptuously telling him, Who made you our governor and judge! — even this very person the supreme God by his angel, who now appeared, invested with a divine authority and constituted their leader and deliverer.

36 Accordingly he was their conductor, and exhibited before them the most astonishing miracles in Egypt, in the Red Sea, and in the deserts of Arabia, during a period of forty years.

37 This illustrious personage gave this admonition to the Israelites—A prophet, similar to me, shall the Lord your God raise up among you—Hear and obey his instructions.

38 This excellent prophet was the most distinguished person in the vast assembly of Israel — with him on mount Sinai, in the presence of the whole collected body of our ancestors, an angel deigned *solely* to converse — with him were the oracles of truth *solely* entrusted to interpret and publish them to us.

39 Yet this illustrious person, with all the illustrious evidences he exhibited, our progenitors contemptuously repulsed and obstinately disobeyed, and preferred the slavery and idolatry of Egypt to his guidance:

40 collecting in a tumultuous manner about Aaron and clamouring — make us Gods, under whose auspices we may return to the country we have relinquished — As for this Moses, at whose persuasion we all marched out of Egypt, we know not what is now become of him.

41 They then made an idol in the figure of a [y] calf, offered sacrifice to it, and the statue they had formed universally transported them with the most extravagant joy.

42 This their propensity to idolatry alienated from them the divine regards, and he left them to the lead of their depraved imagination — to pay their religious worship to the heavenly luminaries, as one of the prophets testifies in the following passage —— "O ye Israelites! when you were in the wilderness did you ever, with ge-

[y] The Egyptian God *Apis*.

nuine inviolable ſincerity, offer me religious ſacrifices and oblations for the ſpace of forty years?

43 So far from this, that you even *then* carried about with you the ſhrine of Moloch, and your deity Rephan in the form of a [z] ſtar — You carried with you carved images of theſe fictitious Gods, to which you paid your adoration — But for this flagrant idolatry and wickedneſs you ſhall be dragged captives into a remote country, ſituated beyond Babylon.

44 In the wilderneſs too the ſymbol of the divine preſence reſided with our forefathers in that tabernacle, which the Being, who deigned to converſe with Moſes, commanded him to rear, and to form after the [a] model that was ſhown to him.

45 This tabernacle the ſubſequent generation brought with them into Paleſtine, when under the auſpices of Joſhua they entered it and extirpated the natives — It continued to the time of king David.

46 This illuſtrious monarch, having been eminently diſtinguiſhed by divine providence, intended to have built a magnificent temple for the ſervice and worſhip of God.

47 But the execution of this grand deſign was reſerved to Solomon.

48 Not that the infinitely ſupreme and ever bleſſed God reſideth in ſtructures reared by mortal hands, as the prophet hath very juſtly obſerved——

49 "Heaven is my throne, earth is my footſtool — can any earthly building confine my preſence! can any edifice circumſcribe my immenſity!

50 Was not univerſal nature called into exiſtence by my omnipotence!"

51 O ye obſtinate and incorrigible nation! your hearts are totally callous and inſenſible — for you reject all the ſtriking and repeated evidences which the ſpirit of God exhibits before you — You act over the vices which your anceſtors perpetrated before you.

52 For which of the antient prophets did they not

[z] The Egyptians and Phœnicians uſed to aſſign to their Deities particular *ſtars*. See *Univerſal Hiſtory*, Vol. xvii. p. 264. 8vo.

[a] Τυπον. "He offered great rewards to thoſe artiſans who were employed in fabricating arms, and he gave them a *model* of each kind of armour." Δεδωκε δε και των οπλων το μεγεθος εκαστε τυπον. *Diod. Sicul. Hiſt.* Vol. i. p. 675. *Weſſeling.*

perſecute,

perſecute, did they not aſſaſſinate, who predicted the future coming of that moſt excellent and righteous perſon, whom you lately betrayed and murdered!

53 The law was ſolemnly promulgated amidſt a numerous [b] retinue of attending angels — yet you have paid no regard to its ſacred injunctions."

§—54 THESE words ſtung the audience with fury and revenge, and tranſported them with rage to that degree, that they gnaſhed their teeth upon him.

55 In the midſt of this tumult Stephen, by an impulſe of the holy ſpirit, raiſed his eyes to heaven, and deſcried the glorious ſymbol of the divine preſence, and Jeſus ſtanding at the right hand of God.

56 On the ſight of this glorious ſpectacle he cried out in tranſport — I now ſee heaven opened, and the ſon of man ſitting at God's right hand!

57 Upon hearing this they all raiſed a confuſed clamour — ſtopped their ears, and ruſhed furiouſly upon him.

58 They then dragged him out of the city to ſtone him, and the witneſſes ſtripped off their upper garments, and committed them to the cuſtody of a young perſon, whoſe name was Saul.

59 While they were overwhelming him with ſtones, Stephen devoutly uttered this ejaculation—Lord Jeſus! receive my ſpirit!

60 He then kneeled down and fervently uttered this prayer——O Lord! impute not to them the guilt of this murder! —— After he had ſpoken theſe words, he breathed his laſt.

## CHAP. VIII.

1 TO this murder Saul had given a chearful ſuffrage — Immediately upon this there was raiſed a violent perſecution againſt the Chriſtians who were in Jeruſalem — who all, except the apoſtles, abandoned it, and diſperſed into different parts of Judæa and Samaria.

2 The body of Stephen was taken up and interred by ſeveral devout perſons, who deplored his death with

[b] Εις διαταγας *among ranks.* This is a *military* term. See *Grotius* in loc. Εις with an *accuſative* frequently ſignifies *among*. *But firſt this goſpel muſt be preached* among *all nations.* Εις παντα τα εθνη. *Mark* xiii. 10. *They ſcattered all wickedneſs* among *men:* εις ανθρωπους. *Juſtin. Martyr. Apolog.* 2. p. 12. Edit. *Oxon.*

great and unfeigned lamentation.

3 In the mean time Saul [c] purſued the chriſtians with implacable fury——forcibly entering private houſes, and dragging perſons of both ſexes, without diſtinction, to priſon.

§—4 THE chriſtians, who were thus diſperſed in various parts, diſſeminated their principles, where ever they came.

5 Philip, particularly, came to a town belonging to the Samaritans, and preached to its inhabitants, That the late Jeſus was the great Meſſiah.

6 His doctrine met with univerſal reception from the people—hearing and ſeeing them confirmed by many aſtoniſhing operations, which he publickly performed:

7 for many perſons, who were greatly diſordered in their intellects, were inſtantly reſtored by him to the uſe of reaſon—and great numbers of thoſe, who were paralytic and lame were perfectly cured.

8 His doctrines and his beneficent miracles cauſed univerſal joy in that town.

9 There had been in the ſame town, for ſome time, a man whoſe name was Simon, who publickly pretended to be a very extraordinary perſon, and who had amazed the whole nation of the Samaritans by his magic arts.

10 The juggle and artifice of this impoſtor had ſecured him univerſal veneration from high and low indiſcriminately—who believed him inveſted with extraordinary divine powers.

11 He was therefore held in prodigious reverence——for he had for a conſiderable time aſtoniſhed them by the deluſive tricks he had exhibited among them.

12 But when the people were now convinced of the truth of the chriſtian religion, and chearfully embracing the doctrines that Philip taught

[c] Ελυμαινετο. This word is expreſſive of the greateſt *violence* and *ferocity*. "Such was their inſatiable deſire of plunder, that they ruſhed forward, committing the moſt dreadful ravages and devaſtations in their country: κακοποιουντες αυτης και λυμαινομενοι. *Polybius*, p. 276. To take and deſtroy our enemies caſtles, harbours, towns, men, ſhips, crops, in order to weaken our adverſaries, and ſtrengthen ourſelves, is juſtifiable, and agreeable to the laws of war: but wantonly to deſtroy things that neither *diminiſh* the power of our enemy nor *augment* our own, and to *expend our rage* (λυμαινεσθαι) on temples, and ſtatues—ought it not to be pronounced the moſt abſurd and brutal madneſs? *Polybius*, Lib. v. p. 360. Edit. *Hanov.* 1619.

concerning

concerning the gospel dispensation and the Messiah, were all, both men and women, baptized by him,

13 this Simon too avowed his belief of christianity and was baptized — From which time he was continually along with Philip, testifying the utmost astonishment at the miraculous powers he saw him exert.

14 When the apostles at Jerusalem were informed of the reception that Samaria had given to the christian revelation, they sent Peter and John to them.

15 The two apostles, on their arrival, fervently begged of God that the Samaritan converts might receive the effusion of the holy spirit.

16 For none of them had yet been endowed with spiritual gifts—they had only been baptized upon their professing their sincere belief in the truth of the gospel.

17 After they had preferred this address to heaven, they laid their hands upon them — after which the miraculous influences of the holy spirit were imparted to them.

18 When Simon saw that by the imposition of the hands of the apostles the gifts of the holy spirit were conferred, he took them aside, and offered them a sum of money,

19 Saying at the same time — Communicate, I beseech you, the power you possess, to me too, and enable me to confer the holy spirit upon whomsoever I shall lay my hands.

20 Peter said to him—May thy money perish with thee! for being capable of forming so base and groveling a thought, as to hope to be able to purchase these divine gifts with money!

21 By such a proposal thou discoverest that thou hast no real cordial interest in this important concern —— The omniscient God knoweth that thy heart is not sincere.

22 Repent, therefore, of thy wickedness with unfeigned contrition and remorse, and earnestly implore God to pardon thy conscious insincerity and dissimulation.

23 For I am convinced you are an abandoned creature, and are now in a most dreadful and deplorable condition.

24 Simon replied — I beg you would intercede for me in your prayers to God, that the dreadful judgments, you have mentioned, may be averted from me.

25 After this the apostles returned

returned to Jeruſalem, after having preached, and by their teſtimony confirmed the chriſtian doctrine not only in that town, but in ſeveral other villages of the Samaritans.

§——26 AFTER the two apoſtles had left Samaria, an angel of God appeared and thus ſpoke to Philip — Go immediately ſouthward to the road that leads from Jeruſalem to Gaza, which is now uninhabited.

27 Inſtantly he obeyed the heavenly admonition — and upon his arrival behold an Æthiopian eunuch, one of the moſt eminent perſonages at the court of [a] Candacè queen of the Æthiopians, and by her conſtituted the ſupreme governor of the treaſury, had been at the capital to pay his religious adorations,

28 and was now returning in his chariot, and reading aloud as he travelled the prophecy of Iſaiah.

29 Philip was then prompted by a divine impulſe to advance up to the chariot.

30 Running to the ſide of it, therefore, he heard diſtinctly the words of the prophet Iſaiah—Upon which he ſaid—Do you underſtand the meaning of the paſſage you are reading?

31 The eunuch replied—How is it poſſible for me to underſtand ſuch obſcure prophecies, unleſs I had ſome intelligent perſon to explain them to me? —He then invited Philip into the chariot to interpret the words.

32 The portion of ſcripture which he had been reading was this — "He was led as a ſheep to the ſlaughter, and as a lamb before its ſhearer is dumb, ſo *he* uttered not one repining, one murmuring word.

33 In the ſtate of his humiliation he met with the moſt unjuſt treatment, with the moſt injurious indignities—No words can fully repreſent the abandoned profligacy of the age in which he lived——for in the blood of this divine perſon they embrued their hands."

34 The eunuch then ſaid to Philip—I ſhall be greatly obliged to you if you can elucidate this paſſage — Doth

[a] *Strabo* mentions *Candacè*, who, in *his* time, he ſays, was queen of the Æthiopians, and a lady of great ſpirit: Κανδακης, ἡ καθ' ἡμας ἀρξε των Αἰθιοπων, ανδρικη τις γυνη. *Strabo*, Lib. xvii. p. 820. Edit. *Paris*, 1620. Ἠγεμενης ὀνομα Κανδακης: *Dion.* p. 526. Edit. *Hanov.* 1606. Regnare fœminam *Candacen*: quod nomen multis jam annis ad reginas tranſiit. *Plinius*, Lib. vi. c. 29.

the prophet here ſpeak of himſelf, or of ſome other perſon?

35 Philip then, beginning with the explication of this paſſage, proceeded to exhibit before him all the evidences of the chriſtian religion.

36 The eunuch being convinced of its truth and divinity, it happened as they were travelling on, engaged in mutual conference, that they came to ſome water—— upon which the eunuch ſaid to Philip—See! here is water—have you any objection to baptizing me?

37 If you are a ſincere believer in the truth of chriſtianity, replied Philip, you may —He anſwered—I am upon the beſt evidence convinced that Jeſus is the Meſſiah and the ſon of God.

38 He then ordered the chariot to ſtop—upon which they both went down into the water, and Philip baptized him.

39 But no ſooner were they come up out of the water, but the holy ſpirit[e] was ſhed upon the eunuch—and an angel of God ſuddenly conveyed Philip away out of the eunuch's ſight—This dignified perſonage afterwards purſued his journey with an heart expanded with the higheſt tranſports.

40 But the firſt place in which Philip was ſeen was Azotus — through which he paſſed, and promulgated the chriſtian doctrines in all the towns he travelled through, 'till he arrived at Cæſarea.

## CHAP. IX.

1 IN the mean time Saul, who had for ſome time been uttering the moſt furious menaces againſt the chriſtians, and ſtill vowed deſtruction to the whole name, waited upon the high prieſt,

2 and begged he would grant him letters of licence to the ſynagogues in Damaſcus, to impower him to ſeize, fetter, and conduct to Jeruſalem, any perſons, of either ſex, whom he found infected with thoſe principles.

3 With this commiſſion he left the city——But when he was now advanced within a little diſtance from Damaſcus, all on a ſudden a flood of light from the ſky poured its effulgent ſplendors around him.

4 By its immenſe and irreſiſtible effuſion he was inſtantly ſtruck to the ground — where as he lay proſtrate he heard the following words

[e] See Dr. Mill.

ſolemnly

ſolemnly uttered —— Saul! Saul! why doſt thou perſecute me!

5 Lord! who art thou, he replied—I am, anſwered the heavenly viſion, that Jeſus, whom thou art perſecuting — but it is madneſs for thee to contend with a ſuperior power!

6 Saul now in an ecſtaſy of terrour and ſtupefaction ſaid — Lord! What wouldeſt thou have me to do? —The celeſtial form then ſaid—Riſe and go into the city — thou ſhalt there be acquainted with the province I have aſſigned thee.

7 During this amazing ſcene the other perſons, who were in his company, ſtood fixed and ſpeechleſs with horror and conſternation — they diſtinctly heard the voice, but ſaw not the perſon by whom it was uttered.

8 Saul then roſe from the earth——opened his eyes, but found the dazzling ſplendor had totally deprived him of ſight — His fellow travellers led him by the hand, and conducted him into Damaſcus.

9 Here he continued dark for three days, and in that time neither eat or drank any thing.

10 There was then in Damaſcus a chriſtian whoſe name was Ananias. This perſon was favoured with a divine viſion, in which our Lord called him by name—to whom he anſwered — Lord! I am ready to perform whatever you are pleaſed to enjoin me.

11 Jeſus then ſaid to him — Go immediately into the ſtreet called Eutheia, and enquire at the houſe of Jude for a perſon called Saul, a native of Tarſus—for behold he is now praying!

12 He too hath had a viſion, in which there was repreſented a man called Ananias, approaching him, and by the impoſition of his hands inſtantly reſtoring him to the uſe of his ſight.

13 Ananias replied —— Lord! I have been informed by many perſons of the various and dreadful miſeries that this very perſon hath inflicted upon the profeſſors of thy goſpel in Jeruſalem.

14 And in this city he hath now received an unlimited authority from the high prieſts to apprehend and confine all who adhere to thy cauſe.

15 The Lord then ſaid to him—Heſitate not to go to him, for he is my ſelect and diſtinguiſhed inſtrument, by means of whom the truth of my goſpel ſhall be diffuſed among the *Heathens* and among the

the *Jews*, and publiſhed before the moſt dignified and auguſt perſonages.

16 For I will explicitly reveal and exhibit before him that ſeries of labours and ſufferings which I have appointed him to ſupport for the chriſtian cauſe.

17 Immediately Ananias complied with the heavenly admonition, and went into the houſe where he lodged —he then laid his hands upon him and ſaid—Brother Saul! that Jeſus, who appeared to you on your road hither hath deputed me to you, miraculouſly to reſtore you to your ſight — after which you ſhall be favoured with the divine afflatus.

18 That moment there fell from his eyes ſomething like the ſcales of fiſh; and he inſtantaneouſly recovered his ſight—he then roſe and was baptized.

19 After this he took refreſhment, and being ſoon reinſtated in his former health and vigour, ſpent ſome days with the chriſtians in Damaſcus.

20 Immediately after he recovered, he went into the ſynagogues, and publickly declared his conviction, That Jeſus was the Meſſiah and a moſt illuſtrious meſſenger from God.

21 A conduct and declaration ſo unexpected filled all the audience with the laſt aſtoniſhment —one ſaid to another, Is not this the very perſon who ſo ſtrenuouſly attempted to exterminate the chriſtian cauſe from Jeruſalem? —— Did he not come hither veſted with full powers from the high prieſts to apprehend thoſe who had embraced this religion and carry them in chains to Jeruſalem?

22 But Saul exerted all his powers in proving the truth of the principles he had now eſpouſed, and refuted the Jews of Damaſcus, who oppoſed him — moſt zealouſly demonſtrating by many arguments that Jeſus was the true Meſſiah.

23 The Jews being highly exaſperated at his conduct, ſome time after confederated together to murder him.

24 Accordingly they watched the gates of the city day and night to aſſaſſinate him —But he having received information of their bloody deſigns againſt his life,

25 the chriſtians privately took him, and let him down in a baſket through an aperture in the city wall.

26 Upon his arrival in Jeruſalem he immediately offered to join himſelf as a member

ber to the ſociety of chriſtians there—but they ſhunned and feared him, being diffident of his ſincerity.

27 But Barnabas took him and introduced him to the apoſtles — giving them, at the ſame time, a minute detail of the viſion he had ſeen in his late journey, what Jeſus then ſaid to him, and with what an undaunted reſolution he had publickly advanced, and defended in Damaſcus the truth of the chriſtian doctrines.

28 Upon this he was unanimouſly admitted into their community—and all the time he was in Jeruſalem he promulgated the principles of the goſpel with the moſt generous freedom and intrepidity.

29 He addreſſed his arguments to the Helleniſtic Jews, and laboured in a diſputation he had with them to convince them of their truth — They were incenſed and formed a deſign to murder him.

30 The chriſtians, receiving information of their confederacy againſt his life, eſcorted him to Cæſarea, and then ſent him to Tarſus.

§—31 [f] AT this time all the ſocieties of chriſtians that were formed in all the various parts of Judæa, Galilee, and Samaria, enjoyed an happy and undiſturbed tranquillity—— and the number of theſe ſocieties, whoſe conſtituent members were happy in the effuſion of the holy ſpirit, and adorned their profeſſion by a life of ſtrict piety and holineſs, was continually augmenting.

32 Peter taking a journey with a deſign to viſit theſe reſpective ſocieties in their order, came, among others, to a congregation of chriſtians at Lydda.

33 There was then in this town a man whoſe name was Æneas, who had been confined to his bed eight years by the palſy.

34 To this perſon Peter went and thus ſpoke — Æneas! Jeſus the Meſſiah freeth you from your diſorder—Riſe, be you reſtored to your former ſtrength — that moment he got up in perfect health and vigour.

[f] *Caligula*, who *now* filled the imperial throne, gave great diſturbance to the whole Jewiſh community by ordering *Petronius* to march an army to Jeruſalem, and erect his ſtatues in the temple. The miſeries, that *now* threatened the *Jews*, put a ſtop to the perſecutions of the *Chriſtians*. E. J. Lib. ii. c. 61.

35 The

35 The ſight of this perſon, reinſtated in his former health, convinced all the inhabitants of Lydda and Sharon, who unanimouſly embraced the chriſtian religion.

§—36 AT Joppè alſo there was a woman who had eſpouſed the principles of the goſpel, whoſe name was Tabitha, in *Greek*, Dorcas — She was a perſon of a truly beneficent and liberal diſpoſition.

37 During Peter's ſtay at Lydda ſhe fell ſick and died — Her friends after having waſhed the corpſe laid it in an upper room.

38 The chriſtians in Joppè, which was near Lydda, having received information that Peter was there, immediately diſpatched two meſſengers to him——entreating he would come to them without delay.

39 On receiving this meſſage Peter went along with them — On his arrival in the place they took him into the upper room where the corpſe lay—round which all the indigent widows ſtood bathed in tears, and deploring the irreparable loſs they had ſuſtained——ſhowing Peter a great variety of [g] garments that Dorcas had made, while ſhe was living, to cloath poor neceſſitous objects.

40 Peter ordered them all to quit the apartment—upon which he kneeled down and prayed——After this devout addreſs to God he turned to the dead body, and ſaid—— Tabitha! riſe—That moment ſhe opened her eyes, looked at Peter, and ſat up.

41 He then gave her his hand, and helped her up — Peter called the chriſtians and the mourning widows, and preſented her to them in perfect health.

42 The fame of this miracle was ſoon diffuſed through all Joppè, and induced great numbers to embrace the chriſtian revelation.

43 Peter after this continued a conſiderable time at Joppè, and lodged with one Simon a tanner.

## CHAP. X.

1 THERE was at that time in Cæſarea a Roman officer, whoſe name was Cornelius, a centurion of the Italian cohort.

2 This gentleman and his whole family were eminent for religious piety—he was alſo extemely liberal and beneficent to the poor, and conſtantly regular in his daily devotions.

[g] Χιτωνας και ιματια, *under* and *upper* garments.

3 One

3 One day, about three o'clock in the afternoon, as he was engaged in the private exercises of fervent prayer to God, he saw a celestial messenger enter his apartment, and call him by his name.

4 Cornelius instantly fixing his eyes upon him, and shuddering with terror said to the heavenly form——Lord! What means thy presence!—The angel replied—Cornelius! thy fervent prayers and thy charitable actions have ascended to the Deity as the most pleasing and grateful oblation.

5 God hath, therefore, deputed me to bid thee immediately to dispatch a messenger to Joppè, and send for one Simon surnamed Peter.

6 He lodges with one Simon a tanner, whose house is situated by the sea side—This person will instruct thee in thy duty.

7 The celestial messenger, having uttered these words, disappeared—Cornelius then immediately called two of his domestics and a religious soldier who waited on him.

8 And after he had related to them the particulars of this transaction, he dispatched them to Joppè.

9 The next day as the messengers were upon the road, and had now advanced within a little way of the town, Peter retired about noon to the top of the house, to offer his devotions to God.

10 At the time he ascended he felt the keen sensations of hunger—but while the family was preparing refreshment, he fell into a trance.

11 And in a divine vision he had the following scene exhibited to him—He saw the sky suddenly part, and from the aperture he beheld a kind of receptacle, like a large sheet[h], tied at the four corners, descend towards him—and gradually let down 'till it rested on the ground.

12 This contained all kinds of quadrupeds on the face of the earth, and every species of wild beasts, reptiles, and fowls.

13 After this was descended and placed at his feet—he heard the following words pronounced—Peter! kill and

[h] Οθονην. This word signifies any large wrapper of cloath, generally linnen. It is used for the loose linnen robe the *Vestal* virgins wore. "The high priest punishes the offender some times *stripped of her upper garment* (γυμνην) οθονης εν παλαισμα ω παραπεπομενης. *Plutarch Numa*, p. 122. Edit. Gr. Steph. It is used by *Homer*. Των δ' αι μεν λεπτας οθονας εχον—Il. Σ. 595.

eat

eat of any of these creatures indiscriminately.

14 By no means Lord! replied Peter, I have ever conscientiously refrained from every species of food which is unclean.

15 The heavenly voice then resumed——What God hath deemed pure, dare not thou to pronounce impure.

16 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

17 While Peter was revolving this amazing scene in his mind, and anxiously ruminating what it could import, the messengers of Cornelius were below,

18 enquiring if one Simon sirnamed Peter lodged there.

19 While Peter was solicitously reflecting on the particulars of this vision, he was by an immediate suggestion of the spirit informed that there were three men enquiring for him:

20 commanding him to descend immediately and go along with them without any scruple——assuring him that they were sent to him by his direction.

21 Peter then went down and said to the messengers—I am the person you enquire for—What cause hath brought you hither?

22 We were dispatched to you, they replied, by Cornelius, a centurion, a man of distinguished virtue, a devout worshipper of God, and universally esteemed by the Jews, who hath been directed by an angel of God to send for you to his house and to receive instructions from you.

23 Peter invited the messengers into the house—where they lodged that night—The next morning he and some of the christians at Joppè, set out for Cæsarea;

24 where they arrived the day after—Cornelius in the mean time had convened his relations and his most intimate friends at his house, and was impatiently waiting their return — [1] When Peter was now advanced within a little distance from Cæsarea, one of the servants ran before to acquaint the officer of his arrival.

25 The centurion receiving this information immediately hasted to meet him, and prostrated himself at his feet.

26 But Peter raised him,

[1] This addition is in the best MSS. and is the genuine reading, as appears from ver. 27.

ſaying—Pay not this homage to me—I am but a frail mortal like yourſelf.

27 They then both together entered the houſe, engaged in mutual converſation — where Peter found a large company aſſembled,

28 to whom he then addreſſed himſelf — "I need not acquaint you that it is deemed unlawful for a Jew to form connections and contract intimacies with foreigners—but the great God hath *lately* admoniſhed me to think no rational being of any nation polluted or defiled.

29 Accordingly I complied with this invitation without the leaſt heſitation — I beg, therefore, to know the reaſon that induced you to ſend for me.

30 Cornelius then ſaid — "Four days ago I impoſed upon myſelf a religious faſt, which I kept 'till about this time of the day — but as I was engaged in the private exerciſe of prayer about three o'clock in the afternoon, a celeſtial meſſenger in an human form and in a robe of ineffable ſplendor ſtood before me,

31 and thus ſpoke — Cornelius! thy prayer is accepted, and the benevolence of thy ſoul is grateful to God.

32 The Deity, therefore, hath deputed me to bid thee immediately to diſpatch a meſſenger to Joppè and ſend for one Simon who is ſirnamed Peter, who lodges with one Simon a tanner, whoſe houſe is ſituated by the ſea ſide — This perſon will inſtruct thee in thy future duty.

33 I then inſtantly diſpatched a meſſage to you, and am greatly indebted to you for your ready compliance with my invitation — We all of us therefore, who are now [k] before you, are aſſembled to receive the inſtructions God hath commiſſioned you to deliver to us.

34 Peter then with great ſolemnity thus addreſſed himſelf to the company—"I am indeed now convinced that the Deity is no reſpecter of perſons:

35 But that in every nation of the world the ſincerely pious and virtuous are indiſcriminately the objects of his love.

36 You muſt needs have heard of thoſe doctrines which God lately delegated his ſon Jeſus the Meſſiah to publiſh among the Jews, and by the

[k] See MSS.

glorious

glorious revelation of which, he graciouſly intended their virtue and [1] happineſs —— This illuſtrious meſſenger is now conſtituted by the Deity the univerſal governor of mankind.

37 You know that theſe doctrines, which after John's public baptiſm *firſt* began to be publiſhed in Galilee, were from thence, as from a center, ſoon diffuſed through the whole extent of Judæa.

38 The perſon who delivered theſe ſublime and heavenly truths was Jeſus of Nazareth—whom God inveſted with the moſt ſignal powers —— who during the whole courſe of his public miniſtry conſtantly went about doing beneficent actions, and miraculouſly freeing mankind from the moſt dreadful and inveterate diſorders — exhibiting the moſt ſtrong and ſtriking evidences that his miſſion was from God.

39 We his apoſtles were ſpectators of the actions he performed both in Judæa and in the metropolis — You can be no ſtrangers to the fate of this divine perſon, whom the Jews crucified and murdered.

40 But on the third day after his crucifixion God raiſed him from the grave, and permitted him to exhibit himſelf alive

41 not indeed publickly to the *world*, but to *us* his conſtant aſſociates and the companions of his life —— whom God in his infinite wiſdom appointed to publiſh and atteſt the facts, on which the truth of this diſpenſation is ſupported—With him, *after* his reſurrection from the dead, we freely and familiarly converſed.

42 And he commanded us to proclaim to the world, and in the moſt ſolemn manner to aſſure mankind, That he is conſtituted by the Deity the ſupreme judge both of the living and of the dead.

43 In him the various predictions of the antient prophets all center — and atteſt this great truth, That every one who believes and obeys his religion ſhall thro' his mediation obtain a total remiſſion of all their former crimes."

44 While he was yet ſpeaking, the holy ſpirit fell in copious effuſion upon all the audience.

45 At this circumſtance the *Jewiſh* converts, who had attended Peter in this journey, were loſt in an ecſtaſy of

[1] Ειρηνην. *Peace* in the Hebrew idiom denotes *happineſs*, and very frequently occurs in this ſenſe in the N. T.

aſtoniſhment—That the holy ſpirit ſhould be *equally* imparted to the Heathens!

46 being amazed beyond deſcription to hear them ſpeaking a variety of languages and celebrating the power of God — Peter then ſaid to thoſe who thus teſtified their ſurprize,

47 Can any perſon be ſo ſcrupulous as to exclude thoſe from baptiſm, who have been favoured with the gifts of the holy ſpirit equally with ourſelves?

48 He then ordered them to be initiated into the chriſtian faith by baptiſm—After the performance of this rite they begged he would ſpend a few days with them.

## CHAP. XI.

1 THE fame of this event ſoon reached the other apoſtles and the chriſtians who were in Judæa, that even the *Heathens* had embraced the goſpel.

2 Upon Peter's arrival, therefore, in Jeruſalem, the *Jewiſh* chriſtians warmly expoſtulated with him,

3 Saying—You have been familiarly converſing with uncircumciſed Heathens and aſſociating with them.

4 Peter, finding them offended with his conduct, recounted to them a circumſtantial detail of the whole tranſaction—ſaying—

5 " As I was one day offering up my private devotions in Joppè, ſuddenly all my faculties were ſuſpended, and I ſunk into a trance —— in which the following ſcene was exhibited before me—— I ſaw from the clouds, that ſuddenly ſevered, ſomething like a large ſheet, tied at the four corners, deſcend towards me'till it reclined on the earth at my feet.

6 This attracting all my attention as I intenſely viewed it, I found its contents were all kinds of quadrupeds on the face of the earth, and every ſpecies of wild beaſts, reptiles, and fowls.

7 I then heard the following words articulated — Peter! kill and eat of any of theſe creatures before thee indiſcriminately.

8 By no means, Lord! I replied—for I have ever conſcientiouſly refrained from every ſpecies of food which is unclean.

9 The heavenly voice then reſumed — What God hath deemed pure, dare not thou to pronounce impure.

10 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

11 Imme-

11 Immediately after this visionary scene disappeared, three persons, who were deputed to me from Cæsarea, were making enquiry for me at the house where I lodged.

12 That instant I was directed by an immediate impulse of the spirit to go along with them, without any scruple—accordingly I was attended by these six fellow christians who are now with me, and we entered the officer's house.

13 He then informed us how an angel had appeared to him in his own house and directed him to dispatch a message to Joppè, and send for a person whose name was Simon.

14 Adding — this person will give you instructions, by a compliance with which you and your family will attain everlasting felicity.

15 Behold, therefore, in the midst of my discourse to them the holy spirit was shed upon them in copious effusion, exactly in the manner it was imparted to us at first.

16 This circumstance made me recollect the following expression of our Lord—"John baptized only with water, but you shall be baptized with the holy spirit."

17 Since, therefore, God hath been pleased to impart to *them* the same spiritual gifts as he communicated to *us* who believed the divine mission and doctrines of his son Jesus — was it for me to limit, and prescribe to, his infallible wisdom."

18 This account entirely dispelled all their inquietude, and they unanimously offered their fervent gratitude to God, saying in a flood of transport——And hath God indeed, of his infinite benignity, extended even to the Heathens the offer of a blessed immortality upon sincere repentance and reformation of life!

§—19 THE christians, who were dispersed from Jerusalem by the persecution that was raised against them after Stephen's martyrdom, migrated to Phœnicia, to Cyprus, and to Antioch—but they preached the gospel to *none*, except *Jews*,

20 but there were some of *these* who were natives of Cyprus and Cyrenè, who coming to Antioch attempted to make converts among the Greeks by preaching to them the christian doctrines.

21 And this their attempt God was pleased to bless and succeed —— for prodigious numbers were convinced of the truth of christianity and embraced it.

22 The fame of these numerous

merous converſions reaching the aſſembly of chriſtians at Jeruſalem, they deputed Barnabas to go to Antioch.

23 Upon his arrival, when he ſaw the happy ſtate of things, and the wonderful ſucceſs the goſpel had providentially met with, he was tranſported with joy, and importunately exhorted all the converts to adhere immoveably to the chriſtian principles.

24 This Barnabas was a perſon of diſtinguiſhed goodneſs, a warm advocate for chriſtianity, and eminently favoured with ſpiritual gifts —— His amiable character and endowments, therefore, were the means of very conſiderable numbers adopting the doctrines of the goſpel.

25 Here happening to be informed that Saul was at Tarſus he purpoſely went thither in ſearch of him —— when he had met with him he brought him to Antioch.

26 In this city they continued an whole year—forming the converts into a ſociety, and inſtructing a very conſiderable body in the doctrines of the goſpel—and theſe two, while in Antioch, firſt gave the profeſſors of the goſpel, by a [m] divine direction, the denomination of Chriſtians.

§—27 IN the mean time while Saul and Barnabas were thus employed, ſome perſons, whom God had ſeen fit to endow with prophetic gifts, came down to Antioch.

28 One of theſe, whoſe name was Agabus, roſe up in the aſſembly, and by a divine impulſe predicted a dreadful famine, by which

[m] Χρηματισαι. This word, in all the places in which it occurs in the N. T. ſignifies to *inform, denominate, declare, by a divine direction.* Conſult Matth. ii. 12. 22. Luke ii. 26. Acts x. 22. Rom. vii. 3. Heb. viii. 5. Chap. xi. 7. Chap. xii. 25. In the Greek claſſics it ſignifies to *deliver the oracular reſponſe*, and very frequently to *ſpeak authoritatively*, as princes, generals, magiſtrates, to *private* perſons. " When the ſenate waited upon *Cæſar*, he *ſpoke* to them as private perſons, χρηματιζων. *Plutarch Cæſar.* p. 1350. *Cleopatra* appeared in public clad in the ſtole of *Iſis*, and *ſolemnly called* herſelf *young Iſis*, εχρηματιζε. *Plutarch Antony*, p. 1723. *Edit. Gr. Stephen.* 8vo. *Antigonus delivering* his ſentiments concerning what was future, χρηματισας. *Polybius*, p. 139. Annibal *ſpoke* with the ambaſſadors, εχρηματιζε, *ib.* p. 218. King *Philip* having ſpoke with the *Achæans*, χρηματισας, p. 297. He blamed him for aſſuming the diadem and *calling* himſelf king, βασιλεα χρηματιζειν, p. 401. He aſſumed the crown and dared to *ſtile* himſelf king. *Polybius*, p. 401. *Edit. Hanov.* 1619.

the

the whole extent of [n] Judæa would be miserably harassed —Accordingly, this famine invaded Judæa in the time of the emperor Claudius.

29 In consequence of this prediction those of the christians who were in affluent circumstances mutually agreed to raise a contribution for the support of their fellow christians in Judæa.

30 This generous scheme they carried into execution—and sent the money, that was collected, by Barnabas and Saul, to be deposited in the hands of the senior christians.

## CHAP. XII.

1 ABOUT this time king Herod Agrippa raised a persecution against the christians, and apprehended and distressed several of their society.

2 James the brother of John he seized and beheaded.

3 And seeing that these violent measures against the christians rendered him extremely popular among the Jews, he caused Peter also to be apprehended during the festival of unleavened bread.

4 This apostle, therefore, was by his order confined in the public prison, and strictly committed to the custody of no less than sixteen soldiers—He intended, after the paschal solemnity was over, to convene a general assembly of the people, to bring him out before them and publickly execute him.

5 In this manner Peter lay confined and guarded——for whose deliverance and safety the christians interceded with God by unremitting and most fervent supplications.

6 But when the time approached in which Herod intended to gratify the Jews with his execution, in the night which preceded the day he had fixed for it, as Peter was sleeping in soft composure between two soldiers to whom he was respectively chained by two shackles, and the jail-keepers were on duty at the prison gate—

7 lo! an angel of God suddenly appeared! and an immense light darted its splendors around his cell——The heavenly messenger then awoke him, saying—Rise this moment!—That instant the shackles dropped from his hands.

[n] Οικουμενη is twice used to signify only the *land* of *Judæa*; here, and Luke xxi. 26. *Josephus* mentions the famine here predicted, as oppressing *Judæa* in the reign of Claudius. Ant. 2. c. 2. § 6. and c. 4 § 2.

8 The angel then added—Gird the cloaths, in which you lie, about you, and tie on your ſandals—This done, he ſaid, Put on your upper garment, and follow me.

9 He followed him—but was not conſcious that this was a real tranſaction——he imagined it only a viſionary ſcene exhibited to him in a dream.

10 After paſſing the firſt and ſecond watch they arrived at the great iron gate which fronts the public ſtreet —this ſpontaneouſly opened to receive them—they paſſed through, and went together the length of one ſtreet—after which the angel ſuddenly vaniſhed.

11 Peter, being now conſcious that the ſcene was real, ſaid in pious aſtoniſhment—Now I am indeed convinced that God hath been pleaſed to depute an angel to extricate me from Herod's power, and to fruſtrate all the eager expectation and ſanguinary deſigns of the Jews.

12 He then went directly to the houſe of Mary the mother of John ſirnamed Mark —where a conſiderable number of the chriſtians had appointed to meet, and were then praying.

13 Knocking at the gate a ſervant maid, called Rhoda, went to the door to enquire the perſon's name.

14 She knowing his voice, in a flood of tranſport did not ſtay to open the door, but flew to the company, and told them that Peter was ſtanding at the gate.

15 It is madneſs to aſſert any ſuch thing, they ſaid—She peremptorily declared and perſiſted in it, that ſhe was ſure it was him——they then ſaid it muſt be a meſſenger from him.

16 Peter in the mean time continued knocking——but when they opened the door, and ſaw it was him, they were loſt in an ecſtacy of aſtoniſhment.

17 He made a motion to them with his hand to be ſilent——and after informing them how an angel of God had delivered him out of priſon, ordered them to acquaint James and the other chriſtians with this miraculous event—Having ſaid this he went away, and retired to another place.

18 The next morning there was a great hubbub and confuſion among the ſoldiers who were appointed his guards, what was become of Peter.

19 Herod, after making a diligent but fruitleſs ſearch for him, called up the keepers

ers of the prison, and ordered them all to be executed—After this he quitted Judæa and fixed his residence at Cæsarea.

20 The reason of his removal to this city was the violent resentments he had now conceived against the Tyrians and Sidonians—But these two opulent states, having afterwards procured his chamberlain Blastus to undertake their cause, waited upon him in a supplicant manner and solicited peace; being induced to this step by a consciousness that their territories derived the supports of life from the king's dominions.

§—21 THIS Herod Agrippa on occasion of a grand solemn festival arrayed himself in a royal and most magnificent dress—and mounting a throne erected for him made a speech to the assembled multitude.

22 This he had no sooner concluded, but the populace raised an universal acclamation — repeating — "It is the voice of a God and not of a mortal."

23 [o] That moment the angel of God smote him with a dreadful and incurable disease for that impious arrogance and pride with which his heart was now inflated —— He was devoured alive with [p] worms, and died in the most excruciating torments.

24 After his decease christianity flourished——and the number of converts was continually augmenting.

§—25 BARNABAS and Saul after having faithfully discharged the trust that was reposed in them with regard to the charitable collection for the support of the christians in Judæa——when they had paid it into the hands of the senior christians, quitted Jerusalem——taking with them

[o] The shocking death of this insolent creature is minutely described in all its circumstances by *Josephus*. See *Antiq.* L. 19. c. 8. § 2. *Edit. Hudson.* His arrogance and his end remind one of the unhappy exit of *Crœsus*. "Divine vengeance, saith *Herodotus*, overtook *Crœsus*, because he proudly imagined himself to have reached the highest summit of human grandeur and felicity: For the pinnacle of mortal glory, which many pile so high, God subverts from its lowest foundations. *Herodot. Gr. & Lat.* Vol. i. p. 70. *Edit. Glasg.* 1761.

[p] His grandfather *Herod* died in the same shocking manner. He was excruciated with dire pains in his bowels and an ulcer which bred worms. Joseph Ant. L. 17. c. 6. § 5. *Hudson. Pheretima* also, in *Herodotus*, was devoured alive with worms. ζωσα ενλεων εξεζεσε. *Herod.* Vol. iv. p. 358. *Glasg.*

John

John ſirnamed Mark to be the companion of their labours.

CHAP. xiii. 1 In the ſociety of Chriſtians that was eſtabliſhed at Antioch, whither Saul and Barnabas now returned, there were ſome perſons who were endowed with prophetic gifts, and others, who were qualified to be public inſtructors—Thoſe who were thus eminently diſtinguiſhed with theſe ſpiritual powers were Barnabas, Simeon called alſo Niger, Lucius a native of Cyrenè, Manahen, who had been educated along with Herod the tetrarch, and Saul.

2 As theſe were one day engaged in the exerciſes of devotion, and obſerving a religious faſt, they were directed by an immediate impulſe of the holy ſpirit to ſelect from among them Barnabas and Saul, and ſolemnly dedicate them to that important ſervice, for the diſcharge of which God had particularly appointed them.

3 Immediately they obeyed the divine call—and after they had faſted, prayed, and laid their hands upon them, they diſmiſſed them to preach the goſpel.

4 Theſe two, who were thus expreſsly ſegregated out of the ſociety and deputed by the holy ſpirit to propagate chriſtianity, went firſt to Seleucia——and from this city croſſed over to the iſle of Cyprus.

5 On their arrival they preached in the Jewiſh ſynagogues at Salamis the doctrines of the goſpel.

6 They then, attended by their aſſociate John, traverſed the iſle as far as Paphos — where they met with a Jewiſh impoſtor called Barjeſus, who boaſted his ſkill in magic arts.

7 This impoſtor was along with Sergius Paulus the proconſul, a rational and intelligent perſon, who ſent an invitation to Barnabas and Saul, and deſired they would favor him with an account of their principles.

8 But Elymas, whoſe name in *Greek* ſignifies Magician, publickly oppoſed them—ſtudying to divert the proconſul from his intention to embrace the chriſtian religion.

9 But Saul, who aſſumed alſo the name of Paul, fixing his eyes intenſely upon the impoſtor, and being inſtantly ſeized with the divine afflatus,

10 ſaid to him — O thou profligate and abandoned creature! whoſe heart, I am conſcious, is full of fraud, diſſimu-

diſſimulation, and the moſt diabolical wickedneſs — Doſt thou ſtill perſiſt in aſperſing and counteracting the divine ſcheme which infinite wiſdom hath planned?

11 Behold! the hand of that Being whom thou inſulteſt ſhall this moment ſtrike thee——and thou ſhalt be inſtantly puniſhed with a temporary deprivation of thy ſight—He had no ſooner pronounced the words, but the impoſtor's eyes were cloſed in total darkneſs, and he groped about on all ſides to lay hold on ſomething to ſupport his ſteps.

12 The proconſul ſeeing this amazing event was ſtruck with the laſt aſtoniſhment, and embraced [q] the chriſtian doctrine.

§—13 PAUL and his companions afterwards embarked on board a veſſel at Paphos and landed at Pergè in Pamphylia—Here John left them and returned to Jeruſalem.

14 But the other travelled from Pergè to Antioch in Piſidia — where they went into the Jewiſh ſynagogue and ſat down.

15 Here after a portion of the law and the prophets was read, the preſidents of the ſynagogue ſent to them — begging, If they could impart any thing that might contribute to the inſtruction and edification of the audience, they would deliver it.

16 Upon this Paul ſtood up, and making a motion with his hand, thus addreſſed the aſſembly—"Ye Iſraelites and devout worſhippers of the true God! let me crave your candid and ſerious attention to the truths I ſhall now deliver.

17 The ſupreme God, the merciful guardian and protector of our nation, moſt highly diſtinguiſhed our illuſtrious anceſtors with his favour, publickly beſtowed upon their deſcendents many ſignal bleſſings, during their reſidence in Egypt, and from their ſervitude here vindicated them into liberty by a ſeries of the moſt aſtoniſhing miracles.

18 God alſo, after their emigration, miraculouſly [r] ſupplied them with the neceſſaries of life in the dreary deſerts of Arabia during a period of *forty* years.

19 After this, under the ſpecial conduct of divine providence, they overturned ſeven different communities in

[q] Επι τη διδαχη is governed on επιστευσεν, not on εκπλησσομενος.
[r] Ετροφοφορησε, which the beſt MSS. exhibit, is the genuine lection.

the

the land of Canaan, and distributed; by lot, their territories among their respective tribes.

20 They were then for four hundred and fifty years 'till Samuel's time, governed by *Judges*, whom God raised and empowered to superintend them.

21 They being afterwards desirous of regal government, he placed over them Saul the son of Kish, of the tribe of Benjamin, who was forty years old at his election.

22 After his removal, David was providentially appointed their sovereign — to whose character God bears this testimony —— "I have selected David, the son of Jesse, to be their king——a person, whose conduct, as a prince, will secure my approbation, and who will, in his political capacity, fully execute all my designs."

23 From the descendents of this illustrious monarch hath God, according to his promise, been mercifully pleased to raise up to Israel the great Redeemer—who was the late Jesus of Nazareth.

24 The advent of this divine person John the Baptist predicted, and publickly proclaimed to the whole Jewish nation —declaring himself to be appointed of God to prepare men for the reception of this great prophet by the baptism of repentance he publickly administred.

25 John, [s] while he was fulfilling the office that providence had assigned him, used constantly to address himself to the people, who resorted to him, and say to them—— Whom do you imagine me to be? — I assure you I am not the person you expect— but let me solemnly declare to you, That I am the harbinger of a most dignified and exalted person, to whom I am not worthy to stoop and do the meanest office.

26 My brethren! my fellow descendents from Abraham! and ye devout worshippers of the true God! suffer me to assure you, That this prophet was sent, and these doctrines published for *your* salvation and happiness:

27 because the Sanhedrim and citizens of Jerusalem being wilfully ignorant of the dignity of his person, condemned him to suffer capital punishment— but he hereby fulfilled the express predictions of those prophets which are every sabbath read in their religious assemblies.

28 And so implacably in-

[s] Ως δε επλήρω.

censed

cenſed were they againſt his perſon, that tho' upon the ſtricteſt examination they found his character irreproachable, and perfectly free from any guilt that deſerved death—yet by their inflexible importunity they, at laſt, prevailed upon Pilate to condemn him to be executed.

29 After they had by this public murder accompliſhed the ſcripture prophecies, they took him from the croſs, and interred his dead body in a tomb adjacent.

30 But by the power of God he was raiſed from the dead,

31 and for a conſiderable number of days he exhibited himſelf alive to his companions and friends, who had attended him in his laſt journey from Galilee to the capital—who were convinced of the identity of his perſon, and who are public witneſſes to the world of the truth of his reſurrection.

32 We therefore proclaim among you the joyful news, That the ſignal promiſe, which God ſolemnly made and ratified with our anceſtors, he hath now moſt illuſtriouſly accompliſhed in the preſent day, by raiſing Jeſus the Meſſiah from the dead.

33 The prediction in the ſecond Pſalm is now fulfilled—"Thou art my ſon! this day have I informed thee with new life and immortality."

34 And to this great event of his reſurrection from the dead and his *peculiar* exemption from the general law of mortality, alludes the following paſſage of the prophet Iſaiah—"For you will I accompliſh all the conditions of that everlaſting covenant, which I have made with the houſe of David."

35 This is alſo clearly predicted in another paſſage—"Thou wilt not ſuffer the dead body of thy beloved ſon to ſuffer the common corruption."

36 This laſt paſſage cannot refer to David—for after this illuſtrious prince had [t], in his generation, ſerved the will of God, he paid the common debt to nature—his body was depoſited in the grave, and reduced to its primitive duſt.

37 The exemption, therefore, from the putrefaction of the grave here mentioned can *ſolely* relate to that perſon

[t] Γενεᾳ is governed on the prepoſition εν underſtood, and ϐελῃ put in its proper conſtruction with υπηρετησας.

whom

whom God thus raiſed from the grave.

38 Be ye alſo aſſured, my brethren, that we are authorized to proclaim to the world through this perſon's mediation a free and univerſal remiſſion of all paſt ſins upon ſincere repentance and reformation of life.

39 Every one, therefore, who is convinced of the truth of his doctrines, and reſolves to conform to it, is from that moment [u] acquitted from all thoſe crimes, from the guilt of which the law did not and could not exempt you.

40 Reject not, I beſeech you, the gracious propoſals that are now importunately offered to you, leſt you provoke God to inflict upon you thoſe terrible calamities, which he hath denounced againſt the diſobedient in the following paſſage of ſcripture.——

41 "Behold, O ye contemptuous deſpiſers of religion, the miſeries that are impending over your heads! View them with aſtoniſhment —for in theſe you ſhall be involved— For in your days I will produce events ſo inexpreſſibly dire and dreadful, that ſhould a perſon give you a diſtinct detail of them, he would not gain your credit [w]."

42 He ended — and the Jews going out of the ſynagogue, the Heathens who ſtaid behind, came to him, and begged he would diſcourſe to *them* on the ſame ſubject before the enſuing ſabbath.

43 After the aſſembly broke up ſeveral of the Jews and devout proſelytes followed Paul and Barnabas — to theſe they propounded and explained the chriſtian doctrines, and induced them to embrace this divine diſpenſation.

§—44 [x] THE fame of the above tranſaction being diffuſed through the city, almoſt the whole town was aſſembled together on the enſuing ſabbath to hear the doctrines of chriſtianity.

45 The Jews ſeeing this immenſe multitude collected together, were inſtantly fired with rage and indignation ——and publickly oppoſed the doctrines that Paul had advanced — proceeding, at

[u] The Deity was pleaſed, at the *firſt* propagation of the goſpel, to publiſh to the world an univerſal *pardon*, a general *amneſty*, of all *paſt ſins* to all ſincere *converts*. This is the true grand ſcriptural idea intended to be conveyed by *juſtify* and *juſtification*.

[w] Meaning the deſtruction of *Jeruſalem* by the *Romans*.

[x] See the various lections in Dr. Mill.

laſt,

laſt, to the moſt indecent and opprobrious calumnies.

46 To this torrent of abuſe Paul and Barnabas with undaunted freedom and ſpirit thus replied — "It was neceſſary in the order of the divine diſpenſations that to you *Jews* the doctrines of chriſtianity ſhould *firſt* be propoſed — but ſince you reject them, and by your conduct ſhow yourſelves unworthy of that eternal life which it reveals and offers to you — behold! we ſhall for the future addreſs ourſelves to the *Heathens*.

47 For ſo hath God expreſsly enjoined us to do by the prophet — "I have appointed thee to illuminate the dark and benighted *Heathens* with thy beams, and to diffuſe ſalvation and happineſs to the extremities of the globe."

48 Hearing theſe expreſſions the Heathens were tranſported with joy and pious gratitude to God——and as many of them, as [y] were diſpoſed for eternal life, immediately embraced the chriſtian religion.

49 So that chriſtianity ſpread with great rapidity throughout the whole adjacent country.

50 But the Jews inſtigated ſome ladies of diſtinction and character and the leading men of the town, and commencing a violent perſecution againſt Paul and Barnabas, forced them to fly out of their country.

51 Accordingly theſe two, when they left their territories, ſhook off the duſt of their feet as a public teſtimony to them of their obſtinacy and impenitence, and travelled to Iconium.

52 But the converts they had made here, during their ſtay, were inſpired with the moſt pure and ſacred joy, and were favoured with an effuſion of the holy ſpirit.

## CHAP. XIV.

1 UPON their arrival at Iconium they went into the Jewiſh ſynagogue, and

[y] Ταττω, παρατασσω, αντιτασσω, αντιπαρατασσω, are *military* terms, and denote the *diſpoſing* and *marſhalling* an army. In this ſenſe ταττω is uſed in almoſt every page in *Xenophon*, *Diodorus Siculus*, *Polybius*, *Ælian*, and other *Greek* Hiſtorians: τας πολεμιας τεταγμενας. *Xen. Cyr.* In. p. 39. τεταγμενοις τοις σαυτω ατακτες λαβειν. 70. εις μαχην τεταγμενας 148. *Hutchin.* το δε εν οπλοις ετι τεταγμενον. Plutarch *Antony*. 1690. *Edit. Steph.* Gr. 8vo. See alſo *Luke* vii. 8.

preached

preached the chriſtian doctrines with ſuch energy as to induce a very conſiderable number both of Jews and Greeks to embrace them.

2 But that party of the Jews, who diſbelieved theſe doctrines, practiſed every method to inflame and exaſperate the heathens againſt the chriſtians.

3 But notwithſtanding their implacable animoſity, the apoſtles reſided a conſiderable time in the town, delivering the principles of the chriſtian religion with invincible freedom and intrepidity——and God was pleaſed to confirm the doctrines they taught by enabling them to perform many ſignal and aſtoniſhing operations.

4 In the mean time a warm diſſention aroſe among the citizens—one party eſpouſing the cauſe of the infidel Jews, the other the cauſe of the apoſtles.

5 But when the heathen magiſtrates and the Jews of the contrary ſide carried their oppoſition and reſentments to ſuch violence as to confederate together and unanimouſly form a determined reſolution to inſult and ſtone them,

6 the two apoſtles receiving information of this conſpiracy againſt their lives, quitted the city, and fled to Lyſtra and Derbè, towns in Lycaonia:

7 In which, and other adjacent places, they publiſhed the goſpel.

§—8 As Paul was preaching at Lyſtra there ſat among the audience an helpleſs object, a man who had been lame from his birth.

9 This perſon gave great attention to what he delivered——which Paul at length obſerving, he fixed his eyes intenſely upon him, and being conſcious he was poſſeſſed of ſuch a degree of faith as qualified him to receive a miraculous cure,

10 immediately turned to him and ſaid—Riſe and ſtand erect! —— That moment he ſprung from the ground in perfect vigour, and walked.

11 The crowd, that was now aſſembled, ſeeing this amazing ſpectacle, all cried out, in extreme aſtoniſhment, in the Lycaonian language—"The immortal gods, diſguiſed in [z] human form, have deigned to viſit us!"

12 Accordingly they re-

[z] This was agreeable to the *Heathen Mythology*.

——— Summo delabor Olympo,
Et deus humanâ luſtro ſub imagine terras. *Ovid. Met.* 1. 212.

cogniſed

cogniſed [a] Jupiter in Barnabas, and [a] Mercury in Paul, becauſe of his ſuperiour eloquence.

13 The prieſt, therefore, of Jove, whom they worſhipped as the guardian of their city, and whoſe temple ſtood a little way out of the town, immediately brought victims and [b] chaplets of flowers to the door of the houſe where they lodged — attended with a vaſt crowd, deſigning to ſacrifice to them.

14 Soon as the apoſtles were acquainted with this reſolution, they rent their cloaths, ruſhed out of the houſe, and flung themſelves among the collected multitude — vehemently exclaiming and with pathetic earneſtneſs thus addreſſing them—

15 "Sirs! What hath induced you to this!—We are but frail mortals, ſubject to the ſame human ſorrows and ſufferings with yourſelves—— The great deſign of the glorious diſpenſation we preach among you, is, to engage you to renounce theſe fictitious deities, and to recover you to the belief of the one ſupreme God, the creator and governour of univerſal nature.

16 This infinite Being, tho' in the ages that are paſſed, he did not explicitly commiſſion any divine meſſenger to remonſtrate againſt theſe abſurdities in worſhip, in which all the heathen nations were plunged,

17 yet, notwithſtanding he did not immediately interpoſe to recover them, he never left his exiſtence and perfections unatteſted — For his being and perfections are loudly proclaimed by his never ceaſing beneficence, by the regular and ſalutary revolutions of the ſeaſons, by fertilizing ſhowers, and by his conſtant liberal ſupply of food and happineſs to all his rational creatures.

18 But with all the arguments he could adduce, the

[a] Theſe *two gods* the *Heathens* believed did ſometimes accompany each other in a viſit to mortals.

> Jupiter huc, ſpecie mortali, cumque parente
> Venit Atlantiades, poſitis caducifer alis. Ovid Met. 8. 626.

[b] To crown the apoſtles agreeable to the pagan rites. All wore garlands at a heathen ſacrifice — Data ſunt capiti genialia ſertæ. *Ovid* Στεμματ' εχων εν χερσι εκηβολε Απολλων. *Homer.* Il. 1. 14. Ικτηριοις κλαδοισιν εξεστεμμενοι. *Sophocl. Oed. Tyr. ſub init.* Or, they might be to crown the victims, as was *alſo* cuſtomary.

people were with great difficulty reſtrained from ſacrificing to them.

19 During their ſtay at Lyſtra, their implacable adverſaries the Jews of Antioch and Iconium, followed them hither——and inſtigated the populace to ſuch a degree of virulence and fury, that they all ruſhed upon Paul and overwhelmed him with ſtones — they then dragged him out of the city, imagining he was dead.

20 But while the Chriſtians were ſtanding in a circle round his body, he revived — got up — and went with them into the town — The next day he and Barnabas travelled to Derbè.

21 After they had preached in this town, and convinced a conſiderable number, of the truth of Chriſtianity, they turned back and reviſited Lyſtra, Iconium, and Antioch,

22 eſtabliſhing the minds of thoſe they had converted, in the principles of the goſpel—exhorting them with the moſt earneſt and pathetic importunity to adhere to the doctrines, of whoſe truth they were convinced; and admoniſhing them that the road to Chriſtianity was infeſted with ſorrows and ſufferings.

23 In every ſociety that was formed they appointed the ſenior Chriſtians to ſuperintend and inſtruct the aſſembly — for theſe they prayed, obſerving a religious faſt, and theſe they ſolemnly recommended to the bleſſing of that Being, of the truth of whoſe goſpel they had upon the beſt evidence been convinced.

24 After paſſing through Piſidia, they came to Pamphylia.

25 They then travelled to Pergè and Attaleia—in [c] both which towns they preached the Chriſtian doctrine.

26 At this laſt place they embarked on board a veſſel, and ſailed to Antioch—from which city by a particular divine direction, they had at firſt departed—being expreſſly deputed to that office, which they had now ſo fully and faithfully diſcharged.

27 Immediately upon their arrival they convened the aſſembly of Chriſtians, and gave them a circumſtantial account of the wonderful ſucceſs with which God had bleſſed them,

[c] See the MSS.

and

and what an harveſt Chriſtianity had begun to collect among the Heathens.

28 In this city they continued with the Chriſtians a conſiderable time.

## CHAP. XV.

1 IN the mean time ſome perſons that came from Jeruſalem told the Chriſtians at Antioch, That if they did not ſubmit to the Moſaic rite of circumciſion they could not obtain future happineſs.

2 This doctrine being warmly oppoſed by Paul and Barnabas, and occaſioning great debates and altercations, the Chriſtians came to a determination to diſpatch Paul and Barnabas, and ſome others of their ſociety, to the apoſtles and ſenior Chriſtians at Jeruſalem, to have their deciſion of this controverſy.

3 Theſe, therefore, having received this commiſſion travelled through Phœnicia and Samaria—in all the places they paſſed acquainting their Chriſtian brethren with the converſion of the Heathens —an event, which inſpired them all with the higheſt tranſport.

4 Upon their arrival in Jeruſalem they were kindly received by the apoſtles, the ſenior Chriſtians, and the whole ſociety — to whom they minutely related the wonderful ſucceſs, with which God had bleſſed their miniſterial labours among the Heathens.

5 Upon this ſome of the ſect of the Phariſees, who had embraced the goſpel, roſe up in the aſſembly and declared — That the Heathen converts ought to be circumciſed, and enjoined a ſtrict obedience to the laws of Moſes.

6 Hearing this variety of ſentiments, the apoſtles and ſenior Chriſtians appointed to meet together, in order to diſcuſs this topic.

7 Here, after this queſtion had been long agitated, and had mutually excited a ſanguine conteſt, Peter ſtood up, and thus addreſſed the aſſembly — "You need not be informed, my Chriſtian brethren! how by a divine direction I *firſt* preached the goſpel to the Heathens, and how chearfully they embraced its doctrines,

8 and how worthy they were of this ſacred privilege, the great God, who is perfectly acquainted with the human heart, hath abundantly evinced by imparting the ſame ſpiritual gifts to them as to ourſelves.

9 By the communication of the bleſſings of the goſpel

in this impartial undiſtinguiſhing manner, he hath publickly manifeſted that his wiſdom knows no diſtinction betwixt them and us.

10 Ought you then to oppoſe the divine procedures, and limit his all-diffuſive benevolence by impoſing a yoke on the necks of theſe Heathen converts, whoſe rigour and ſeverity both your anceſtors and yourſelves have judged intolerable?

11 *Our* principles are, indeed, the ſame with *theirs*—for we believe that we ſhall attain future ſalvation ſolely through the gracious diſpenſation of our Lord Jeſus Chriſt—and the ſame fundamental ſentiments they all entertain."

12 He ended, and an univerſal ſilence enſued—Barnabas and Paul then gave the aſſembly a circumſtantial relation of their amazing ſucceſs, and the ſignal miracles God had enabled them to perform among the Heathens.

13 When they had concluded their narration, the apoſtle James addreſſed himſelf to the aſſembly in the following manner—I beg, my Chriſtian brethren, you would hear my ſentiments with attention and candour.

14 Peter formerly gave us a minute account of the manner in which God was pleaſed to expreſs his regards for the Heathens, and to ſelect from among them the virtuous, as objects worthy to be favoured with the revelation of his mind and will.

15 In predicting this diſtinguiſhed event, all the antient prophets unanimouſly agree—The following prophecy is clear and expreſs.

16 "In the laſt age of the Jewiſh diſpenſation, I will raiſe the decayed family of David to its former ſplendor, and on the ruins of his houſe, I will rear a moſt glorious and magnificent ſtructure:

17 Into this grand and capacious edifice, men of all ranks and orders, without diſtinction, ſhall enter—and into this, alſo, ſhall all the devout and virtuous among the *Heathens* be admitted, and compoſe together one vaſt and harmonious ſociety—This revolution I will effect, ſaith the creator and governour of univerſal nature."

18 The order of God's diſpenſations, from the beginning to the end of time, is infallibly known and regularly arranged by his infinite underſtanding.

19 Since, therefore, it hath pleaſed God to effect this amazing event among the Heathens,

thens, we ought not, in my judgment, to give the converts from among them any farther moleſtation.

20 It is, however, neceſſary to charge them to refrain from taſting any thing that hath been devoted to an idol, and to admoniſh them againſt lewdneſs, and againſt eating any animal that hath been ſtrangled, and to enjoin abſtinence from blood.

21 And in order that theſe injunctions may have their proper validity and force upon theſe converts, the law of Moſes, which preſcribes them, is read every ſabbath in all the various [d] ſynagogues where they reſpectively attend."

22 This propoſal met with univerſal approbation — and the apoſtles, the ſenior Chriſtians, and the whole aſſembly unanimouſly agreed to depute ſome ſelect perſons out of the ſociety, and ſend them along with Paul and Barnabas to Antioch — Accordingly they nominated Judas ſirnamed Barſabas, and Silas — perſons of the firſt character among the Chriſtians.

23 They then drew up a letter to the Heathen converts — of which the following is a copy — THE apoſtles, the ſenior Chriſtians, and the ſociety at Jeruſalem, to the Chriſtian converts among the Heathens in Antioch, Syria, and Cilicia.

24 Being informed that ſome of our ſociety have given you great diſturbance by certain principles they advanced among you; ſtrongly aſſerting the abſolute neceſſity of circumciſion, and a ſtrict conformity to the rites of the Moſaic law — poſitions, which were never enjoined by any authority from us,

25 we judged it proper to convene a general aſſembly — in which we came to an unanimous reſolution to delegate to you ſome ſelect perſons of this ſociety, along with Paul and Barnabas, our dear fellow Chriſtians,

26 who have both, as you know, frequently expoſed their lives to the moſt imminent dangers, for their inviolable and zealous attachment to the Chriſtian religion.

27 We have, therefore, deputed Jude and Silas to you with this letter — who will, in perſon, confirm the ſentiments it contains.

28 For both the dictates of the Holy Spirit and of our

[d] The Heathen converts had not *as yet* built ſeparate places of religious worſhip, but *every where* attended divine ſervice in the Jewiſh ſynagogues.

own judgment, have harmoniously united to impose no other burden upon you, but the following necessary injunctions—

29 To abstain from any meat that hath been devoted to an idol — from eating any animal that hath been strangled — to refrain from blood — and from debauchery — If you conscientiously regard these prohibitions, your conduct will meet with our entire approbation—Farewel."

30 The messengers being dismissed with this commission, came to Antioch — and convoking the assembly, delivered to them the letter.

31 They read it—and the duties it prescribed met with universal approbation.

32 The messengers, Jude and Silas, who were eminently endowed with spiritual gifts, pathetically exhorted them in many public discourses, and confirmed their minds in the principles and doctrines of Christianity.

33 After they had staid some time with the Christians in Antioch, they returned, elated with joy, to the apostles at Jerusalem,

34 but Silas chose to tarry longer in Antioch.

35 In this city Paul and Barnabas resided for a considerable time—being constantly engaged, with several others, in teaching and propagating the doctrines of Christianity.

36 It happened, some time after this, that Paul made the following proposal to Barnabas—Let us, said he, take a journey to revisit the state of the Christians in every one of those towns where we lately preached the gospel.

37 To this Barnabas assented—and proposed taking with them John, surnamed Mark.

38 But Paul opposed this — thinking him an improper companion, as he had before abandoned them at Pamphylia, and deserted them in their ministerial labours.

39 Upon this, such a [e] violent contention arose as ended in a mutual separation — for Barnabas took Mark and set sail for Cyprus,

40 and Paul, taking Silas for his associate, quitted Antioch—after the Christians had recommended them both to the divine blessing.

41 Paul after this travelled through Syria, and Cilicia, confirming and establishing

[e] Παροξυσμὸς is a very strong and emphatical expression, and signifies, a sharp altercation, a violent quarrel.

the

the ſeveral congregations of Chriſtians in the principles of the goſpel.

## CHAP. XVI.

1 HE then travelled to Derbè —— and from thence to Lyſtra, where he met with a convert, whoſe name was Timothy, whoſe father was a Greek, but his mother a Jeweſs of a moſt amiable character, [f] who was now a widow.

2 This perſon was held in univerſal eſteem by the Chriſtians in Lyſtra and Iconium.

3 A convert, therefore, of ſo diſtinguiſhed a character Paul was deſirous of taking along with him for his companion—and accordingly circumciſed him — being induced to this by a fear of incurring the reſentment of the Jews in that country, who all knew his father was a Greek.

4 In all the cities which they viſited, they gave to the Chriſtian aſſemblies a copy of thoſe rules which the apoſtles and ſenior Chriſtians at Jeruſalem had preſcribed for the direction of their conduct.

5 The ſeveral ſocieties of Chriſtians, therefore, were confirmed in the principles of the goſpel, and their numbers augmented every day.

6 After they had travelled through Phrygia and Galatia, they intended to have proſecuted their journey into the proconſular Aſia, but were prohibited by an impulſe of the Holy Spirit.

7 Paſſing then into Myſia, they deſigned to go into Bithynia, but again their deſigns were annulled by the ſuggeſtions of the Spirit.

8 Traverſing Myſia, therefore, they came down to Troas.

9 In this town Paul had the following viſion exhibited to him—A perſon, in the habit of a Macedonian, ſtood before him, and in the moſt ſupplicant terms implored him to come over to Macedonia and aſſiſt them.

10 After this viſion we immediately concluded to croſs over to Macedonia — inferring that this was a divine admonition to us, to promulgate the goſpel in that country.

11 Embarking, therefore, from Troas, we ſailed with a favourable gale to Samothrace — and the next day arrived at Neapolis.

12 From thence we came to Philippi, which is a city

[f] See Dr. Mill in loc.

in the *first* partition of Macedonia, and a Roman colony —In this city we resided some time.

13 On the sabbath day we went out of the town to the river side, where the Jews had, according to custom, erected an [g] Oratory—Here we sat down, and addressed a discourse on the Christian religion to the women who were there assembled.

14 Among these was a pious and devout woman called Lydia, a native of Thyatira, a dealer in purple—She heard the doctrines which Paul advanced, with eager attention—and thro' the goodness of God was convinced of their truth.

15 After we had baptized her and her family, she with great importunity entreated us, as ever we thought favourably of her character as a convert, to lodge at her house—She insisted upon our compliance.

§ — 16 It happened one day as we were going to the Oratory, a maid servant, who was believed to be possessed with the spirit of the Pythian Apollo, met us — Her masters had employed her in divination, and had reaped great advantages from her pretended skill in this art.

17 This person followed Paul and us, crying out all the way with a most vehement vociferation — These, these are the men, who are the servants of the supreme God! These are the persons, whom the Deity hath commissioned to show men the road to everlasting happiness!

18 In this wild and extravagant manner she continued to act for a very considerable time — Paul, at last, being greatly distressed with this unhappy circumstance, turned to her, and said — By the authority of Jesus the Messiah, I charge thy disorder this moment to quit thee — Instantaneously she was restored to the perfect use of her reason and understanding.

19 But her masters, when they found that her insanity was removed, and consequently all their mercenary hopes from it for ever ruined, were inflamed with the most violent rage —— they

g Δεδοκται ημιν Ιουδαιων τους βουλομενους — τας προσευχας ποιειν προς τη θαλασση κατα το πατριον εθος. We ordain that the Jews erect oratories by the sea side, according to *the custom* of their country. *Jos. Ant. Lib.* 14. c. 10. § 24. *Hud.*

Ede ubi consistas, in qua te quæro *proseuchâ*. *Juv. Sat.* 3. 215.

seized

seized Paul and Silas—dragged them into the forum before the magistrates,

20 and thus addressed the presidents of that court—— "These are the men, who have excited such disturbance and confusion in the town!

21 They are Jews, and have been most industriously spreading such religious principles and ceremonies, as it is unlawful for Romans either to adopt or observe."

22 This speech instantly kindled the rage and fury of all the populace against them—and the magistrates immediately ordered the lictors to tear off their upper garments, and beat them with rods.

23 After they had inflicted upon them this punishment, with extreme rigour and cruelty, they precipitated them into the public prison—giving strict orders to the jailor to secure them.

24 The jail-keeper upon receiving so peremptory an injunction, confined them in the dungeon, and fastened their legs in the stocks.

25 But about midnight as Paul and Silas were celebrating God in loud and fervent strains of devotion——which the other prisoners overheard,

26 all on a sudden a dreadful earthquake shook the whole prison to its basis—all the doors in an instant flew open—and the shackles of all the prisoners dropped to the ground.

27 This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he drew his sword,—and was going to plunge it in his bosom, concluding all the prisoners had escaped.

28 In that crisis Paul called to him with a loud voice—entreating him not to lay violent hands upon himself—assuring him all the prisoners were safe.

29 The jailor then, soon as he had got a light, rushed immediately into the dungeon—his whole frame convulsed with terrour and astonishment—and prostrated himself at the feet of Paul and Silas.

30 After he had brought them out, he said to them—Sirs! what must I do to be saved!

31 By a sincere belief in the truth of Christianity, they replied, both thou and thy family will attain everlasting salvation.

32 They then gave him and his family an account of the evidences and principles of the Christian religion.

33 After this, the jailor washed their wounds——and imme-

immediately afterwards he, and all his domeſticks, were baptized.

34 He then brought them into his own apartment—— ſpread a table—and both himſelf and his whole family, who had now profeſſed their faith in the true God, were filled with ſacred and ecſtatic tranſport.

35 Early in the morning the magiſtrates ſent the lictors to the priſon with an order to the keeper for the two men to be diſmiſſed.

36 Upon this the jailor immediately went to Paul and ſaid—I have this moment received an order from our magiſtrates to releaſe you—Depart therefore, and may univerſal happineſs attend you!

37 But Paul ſaid to the meſſengers—We are Roman citizens—Your magiſtrates have ordered us to be publicly ſcourged without a legal trial [h]—They have thrown us into a dungeon—And would they now have us ſteal away in a ſilent and clandeſtine manner?—No!—Let them come in perſon, and conduct us out themſelves.

38 The lictors returned and reported this anſwer to the governours—who were greatly alarmed and terrified, when they underſtood they were Roman citizens.

39 Accordingly they went in perſon to the jail—— [i] addreſſed them with great civility, and begged them in the moſt reſpectful terms, that they would quietly leave the town.

40 Being thus eſcorted out of priſon they afterwards went to Lydia's houſe, where after they had exhorted their Chriſtian brethren to adhere to their profeſſion, they left the town.

## CHAP. XVII.

1 AFTER paſſing through Amphipolis and Apollonia they came to Theſſalonica—in which city there was a Jewiſh ſynagogue.

2 To this Paul went, as uſual, and for three ſabbath days together interpreted, in his public diſcourſes, the various prophecies of the Old Teſtament:

3 giving the aſſembly an explication of the various paſſages that expreſsly indicated the ſufferings, death, and reſurrection of the Meſ-

[h] See note on Chap. xxii. 25.

[i] There is a conſiderable addition here in the *Cambridge* MS. which appears to me the genuine reading.

ſiah,

ſiah, and ſhowing their accompliſhment in Jeſus of Nazareth — whom he ſolemnly aſſured them was that illuſtrious perſon.

4 His diſcourſes convinced ſome of the Jews of the truth of Chriſtianity, who embraced and adhered to the doctrines that Paul and Silas advanced —a very conſiderable number alſo of the devout Greeks and ladies of diſtinction became their converts.

5 But thoſe of the Jews, who remained unconvinced, being inſtigated by rage and malice, took a number of profligate and abandoned wretches, and collecting the mob, ſoon threw the whole town into the laſt confuſion —The mob immediately beſet Jaſon's houſe—broke into it — hoping to get Paul and his companions into their power.

6 After they had ſearched it through, but to no purpoſe, they dragged Jaſon, and ſome of the Chriſtians before the governors of the city—vehemently exclaiming — "Theſe, theſe are the men who have ſet the whole world in a flame!

7 Theſe peſts of ſociety are come hither—and this Jaſon hath given them a friendly and hoſpitable reception — They are every one of them ſworn enemies to Cæſar's government — aſſerting there is another [k] emperor beſides him, one Jeſus.

8 The [l] city and the magiſtrates hearing this were greatly alarmed and diſtreſſed:

9 Jaſon, however, and the other Chriſtians, giving proper ſecurity that they would behave as peaceable ſubjects, they were diſmiſſed.

10 But the Chriſtian converts in the town haſtened Paul and Silas away, and conducted them by night to Beræa—Upon their arrival here they went into the Jewiſh ſynagogue.

11 The Jews, who compoſed this aſſembly, were poſſeſſed of a more noble and generous diſpoſition than thoſe who reſided in Theſſalonica — for they embraced the Chriſtian doctrines with chearfulneſs — impartially [m] examining

[k] The Greek writers very often call the Roman Emperors Βασιλεις. *Dion Caſſius*, *Herodian*, *Zoſimus*, are full of inſtances. Σωματοφυλακων τυ Βασιλεως, The Emperor's life-guards. *Herodian*, p. 19. *Edit. Oxon.*

[l] See the Various Lections in Dr. Mill.

[m] Ανακρινοντες. This word is a *forenſic* term, and is generally uſed for *examining* witneſſes and priſoners. Ανακρινομενος τω στρατηγω, Being *examined* by the Roman general. *Polybius*, p. 115. *Edit. Hanov.* 1619.

the ſcriptures every day, that they might judge for themſelves on what foundation theſe principles were ſupported.

12 The reſult of which diligent enquiry was, the conviction of great numbers of them — Several Greek ladies alſo of diſtinction, and others of the Heathens embraced Chriſtianity.

13 But no ſooner did the Jews in Theſſalonica receive information that Paul was propagating the Chriſtian religion at Beræa, but they haſted thither — and ſpirited up the populace.

14 Upon this the Chriſtians inſtantly ſent Paul out of the town towards the ſea ſide — But Silas and Timothy ſtayed behind in the city.

15 Thoſe who now eſcorted Paul, conducted him to Athens—where they left him and returned—being charged by him with a commiſſion to Silas and Timothy to come to him as ſoon as poſſible.

§—16 DURING the time that Paul waited at Athens for their coming, his ſpirit [n] glowed with indignation to ſee the whole city entirely devoted to the worſhip of idols.

17 He therefore freely delivered his ſentiments in the ſynagogue, to the Jews and to other devout perſons — and every day publickly diſcourſed in the forum, to the people who attended there.

18 Then ſome of the Epicurean and Stoic philoſophers entered into a conference with him—during which, ſome of the audience ſaid to each other —What principles would this [o] idle prater eſtabliſh? —He appears to us, others ſaid, to be deſirous to introduce ſome new and foreign *divinities* a-

[n] Παρωξυνετο is a very emphatical word, and ſignifies to provoke, *exaſperate*. *Solon* being neither willing to flatter him nor to *exaſperate* him any farther, παρωξυνειν. *Plutarch Solon*, p. 171. Theſe things *exaſperated* him not a little, παρωξυνε. *Id.* 683. Vexed and *exaſperated*, οργισθεις και παροξυνθεις. *Id.* p. 690. The Macedonians were dreadfully *exaſperated*, παρωξυνθησαν. *Id.* p. 1073. He *exaſperated* the ſoldiers, παρωξυνε. *Id.* p. 1326. *Edit. Gr. 8vo. Steph.* *Caius* was ſtill more *exaſperated* at this, παρωξυνετο. *Polybius*, p. 262. Being *exaſperated* at all theſe things, παρωξυνθεντες. *Polybius*, p. 276. *Edit. Hanov.* 1619.

[o] Σπερμολογος ſignifies a wild, incoherent talker, an idle rambling prater. Ναυτικης σπερμολογιας, The *ribaldry* of ſailors. *Plutarch Alcibiad.* Σπερμολογος ανθρωπος. *Dionyſ. Halicar. Vol.* i. p. 710. *Hudſon.* Oxon. *Tatian* tells us the *Pagans* called the Chriſtians idle and impertinent praters; φλυαρους και σπερμολογους ημας νομιζουσι. *Tatiani* Oratio contra Græcos, p. 146. *Paris* 1636.

mong us — They were led into this notion by his mention of JESUS and the RESURRECTION.

19 After this they seized him, and carried him before the court of Areopagus — When he stood before this tribunal they thus interrogated him, Will you give us a distinct account of the principles you have advanced amongst us?

20 For you have been propagating a set of notions, to which we are entire strangers — We therefore demand of you a clear explication of these tenets — and what induced you to adopt them?

21 For all the Athenians, and the foreigners who resided in that city, employed their hours in nothing else, but in either advancing, or hearing advanced, something that was new and singular.

22 Paul then standing in the midst of the court, thus addressed these venerable judges — "Your sacred reverence for [p] religion, O Athenians, appears from every scene and place I see around me.

23 For as I was passing through your city, and taking a survey of the religious honours you pay to the various deities you worship, I chanced to find an altar with this inscription, To THE UNKNOWN GOD—This Divinity whom you venerate under the title of *unknown*, I now proclaim among you.

24 For this Divinity was the sole creator of the world and of every being it contains — This Divinity is the universal governour of heaven and of earth—whose immensity cannot be circumscribed in temples reared by mortal hands.

25 Nor is this glorious Being to be worshipped by any works the art of mortals can effect, as if he required any additions to his essential happiness—for he is the supreme source of existence, the great fountain of life, and the original donor of happiness to all his creatures.

26 From *one single individual* did this Being originally form the whole race of mankind, that have existed in every past age and nation in the world—The various dispensations of these his rational creatures hath his infinite wis-

[p] Δεισιδαιμονεστερους very devout, very pious votaries of religion. Δεισιδαιμονια is very often used in a good sense, and signifies *religion*. Consult Acts xxv. 19. *Claudius* in his edict commands the *Jews* not to vilify the *religions* of other countries, δεισιδαιμονιας. *Joseph.* p. 866, 18. *Hudson.*

dom

dom from all eternity arranged ——and hath marked the reſpective age and nation, in which they are to live, with infallible preciſion:

27 the great end of their exiſtence being to inveſtigate and explore the being and perfections of the Supreme —— if, indeed, they would be diſpoſed, by the exerciſe of their rational faculties, to attain this idea —— and this idea obtrudes itſelf upon all — ſince we are, every one of us, perpetually encircled by his immenſity.

28 For it is *ſolely* to the conſtant exertion of his providence that we ſtand indebted for every breath that we draw — for every motion we perform — and for the continuance of every bleſſing we poſſeſs — extremely juſt, therefore, is the following expreſſion of one of your [q] poets — "*One great firſt Cauſe informed us with being.*"

29 Since therefore we derived our *being from this great firſt Cauſe*, it would be the higheſt abſurdity and derogation from the honour due to him, to imagine, That the Divinity can be worthily exhibited by ſtatues of gold, ſilver, or marble, tho' all the art and genius of man have been laviſhed upon them.

30 At the preceding ages, in which men wilfully deviated into theſe groſs and impious errors, the great God was pleaſed to connive—But *now* he loudly proclaims to *all* men, in *all* nations, the neceſſity of repentance and reformation of life,

31 becauſe he hath appointed a ſolemn day, in which the whole univerſe of rational beings will be judged with impartial equity by a perſon, to whom he hath aſſigned this arduous province —— and God hath publickly ſet his ſeal to this grand event by raiſing this perſon from the dead."

32 They no ſooner heard him mention the reſurrection of dead men to life — but it immediately excited the higheſt banter and deriſion — Others of them, however, ſaid —We ſhall be glad to hear you diſcourſe again on this ſubject.

33 Paul then left the aſſembly.

34 There were, notwithſtanding, ſome perſons, who were convinced of the truth of his doctrines and embraced them — Among whom were

[q] *Aratus.*

Dionyſius

Dionyſius a member of the ſupreme court of Areopagus, and one Damaris a lady of diſtinction.

## CHAP. XVIII.

1 PAUL after quitting Athens travelled to Corinth.

2 Here he met and aſſociated with a Jew called Aquila, a native of Pontus, who had lately fled hither with his wife Priſcilla — the emperor Claudius having iſſued an [r] edict, by which all the Jews in Rome were ordered to abandon the city immediately.

3 And being both of them tentmakers, the apoſtle reſided with them and [s] worked at this occupation:

4 But every ſabbath day he delivered public diſcourſes in the ſynagogue—addreſſing the moſt importunate exhortations to Jews and Heathens to embrace the goſpel.

5 But upon the arrival of Silas and Timothy from Macedonia, Paul was animated with the greateſt ardor and zeal, and publickly aſſerted, among all the Jews, in the ſtrongeſt terms, That the late Jeſus was the great Meſſiah.

6 This meeting with the warmeſt oppoſition, and they loading him and his principles with abuſive language, he turned to them, and after having ſolemnly ſhaken his upper garments, ſaid—Your future perdition is your own wilful and voluntary act and choice—By *this* public action I declare to all, that I am not acceſſary to it — For the future I devote myſelf to the converſion of the Heathens.

7 Having ſaid this he immediately quitted the ſynagogue, and went into an houſe contiguous to it, in which one Juſtus lived, a perſon of exemplary piety.

8 Criſpus, however, the preſident of the ſynagogue and his whole family embraced the Chriſtian religion — Great numbers alſo of the Corinthians were convinced of its truth, and were, by baptiſm, publickly initiated into the profeſſion of it.

9 After this, the following words were addreſſed to Paul in a dream, by a divine direction—"Be not intimidated

[r] This fact is atteſted by *Suetonius*. Judæos impulſore Chreſto aſſiduè tumultuantes Româ expulit. *Sueton. in Claud.* c. 25. p. 544. Edit. Var. 8vo.

[s] Ἔργον δ' οὐδὲν ὄνειδος ἀεργίη δέ τ' ὄνειδος. *Heſiod*, Ver. 309.

—Publiſh

—Publiſh the Chriſtian religion with undaunted reſolution.

10 For thou haſt an omnipotent Being to aid thee, and no one ſhall be permitted to offer the leaſt injury to thy perſon — Publickly aſſert, therefore, the truth of Chriſtianity, with undiſmayed fortitude—for there is in this city a large harveſt of well-diſpoſed perſons, which ſtill remains to be gathered in.

11 Accordingly the apoſtle reſided at Corinth a year and half—diligently employed in promulgating and explaining the principles of the goſpel.

§ — 12 [t] GALLIO being at that time proconſul of Achaia, the whole body of the Jews in Corinth roſe—ſeized Paul by violence —— and hurried him before his tribunal:

13 Exclaiming — This is the perſon, who is inceſſantly perſuading men to worſhip God in a way that our law doth not juſtify.

14 The apoſtle going to offer a vindication of his conduct and principles, Gallio anticipated him, by ſaying to his accuſers — "Ye Jews! had you detected this perſon in ſome flagrant act of injuſtice, or impeached him of ſome atrocious crime, my duty, as a magiſtrate, would have engaged me to have given the cauſe an accurate and impartial examination.

15 But if this be only a diſpute about a nicety in ſpeculation — about the authority of a name — or ſome dubious point in your law, do you agitate it among yourſelves — For I ſhall not ſit as judge upon any ſuch punctilios.

16 Having ſaid this, he ordered the lictors to drive them out of court.

17 The [u] Jews, incenſed at this diſappointment, directly ſeized Soſthenes who had been one of the preſidents of their ſynagogue, and ſcourged him publickly before the tribunal — But Gallio continued unmoved, nor was their inſolence able to inſtigate him to interpoſe in the preſent diſpute.

18 Paul continued, after this incident, a conſiderable time at Corinth — At length taking leave of the Chriſtian

[t] *Gallio* was the elder brother of the celebrated Philoſopher *Seneca*, *Nero*'s tutor, and is often mentioned in his writings. Solebam tibi dicere Gallionem fratrem meum, &c. *Senecæ Nat. Quæſt.* præfat. p. 525. Lib. 4. Illud mihi in ore erat domini mei Gallionis, &c. Epiſt. 104. ſub init. p. 435. *Edit. Blaeu.* 12mo.

[u] Οἱ Ἰουδαῖοι is the genuine reading. See MSS.

ſociety

ſociety, he embarked on board a veſſel for Syria, along with Aquila and Priſcilla — after he had ſhaved his head at Cenchrea on account of a religious vow.

19 Upon his arrival in Epheſus, where he left his two companions, he went, as uſual, into the Jewiſh ſynagogue, and publickly addreſſed a diſcourſe on the Chriſtian revelation to the aſſembly.

20 They afterwards ſtrongly importuned him to make ſome ſtay with them—but he would not conſent:

21 Telling them, when he took his leave of them, That he was under an abſolute neceſſity to celebrate the approaching ſolemnity at Jeruſalem — but that he propoſed with the bleſſing of God to reviſit them——Embarking from Epheſus,

22 he came to Cæſarea — and from thence went up to Jeruſalem — Where after he had juſt waited upon the Chriſtians there, he came down to Antioch.

23 After having ſtayed here for ſome time, he travelled, in a regular order, from one Chriſtian ſociety to another, through Galatia and Phrygia, inſtructing and eſtabliſhing his former converts in their principles.

§ — 24 IN the mean time there arrived at Epheſus, a Jew, whoſe name was Apollos, a native of Alexandria — a perſon diſtinguiſhed for his eloquence and ſuperior knowledge of the holy ſcriptures.

25 This perſon was endowed with a ſingular fervor and zeal — and in his public diſcourſes accurately repreſented the true nature of the Meſſiah's kingdom — tho' he knew no more of Chriſtianity than what John the Baptiſt, during his miniſtry, had declared.

26 Diſcourſing on this ſubject with great freedom and liberty, Aquila and Priſcilla, who were his auditors, invited him to their houſe, and furniſhed him with a more explicit and accurate knowledge of the Chriſtian religion.

27 Intending ſome time after to travel into Achaia, the Chriſtians *urged* him to undertake this journey—and wrote letters of recommendation to the Chriſtian ſocieties there — who accordingly gave him a kind reception — In this country he did diſtinguiſhed ſervice to the cauſe of Chriſtianity:

28 For by the powers of his eloquence and his eminent ſkill in the ſcriptures, he publickly refuted all the ob-

jections of the Jews—demonſtrating from the antient prophecies that Jeſus of Nazareth was the true Meſſiah.

## CHAP. XIX.

1 IN the mean time while Apollos was at Corinth, Paul, having travelled over the upper parts of Aſia minor, arrived at Epheſus—— where meeting with a number of converts

2 he aſked them—If they had been endowed with ſpiritual gifts ſince their embracing the Chriſtian religion—They told him, They had never heard that any ſuch ſupernatural powers had ever been conferred.

3 Into what principles then, ſaid he, were ye baptized?—— The principles, they replied, into which John the Baptiſt initiated thoſe who reſorted to his baptiſm.

4 "The ſole view of John's baptiſm, anſwered Paul, was to promote repentance and amendment of life *in order*, to diſpoſe men, as he told the crowds that repaired to him, for the reception of his great ſucceſſor—who was Jeſus of Nazareth the true Meſſiah.

5 And thoſe, continued he, who at *that* time believed John's doctrine were, *in effect*, baptized into the profeſſion of the Chriſtian religion."

6 Paul, having ſaid this, laid his hands upon them—inſtantly an effuſion of the holy ſpirit enſued—they ſpoke various languages—and by a divine impulſe publickly delivered inſtructive truths.

7 The number of theſe perſons was about twelve.

§——8 DURING his reſidence in this city he conſtantly frequented the ſynagogue——for the ſpace of three months delivering public diſcourſes there with great ſpirit and freedom, and inculcating the doctrines of Chriſtianity with all the powers of perſuaſion.

9 But when ſome of the Jews wilfully remained unconvinced, and, before all the aſſembly, loaded the Chriſtian ſcheme with every opprobrious inſult and calumny, Paul abandoned the Synagogue, ſeparated the Chriſtian converts from the Jewiſh congregation, and from that time appointed to meet in the ſchool of one Tyrannus—— where he every day publickly inſtructed them in the principles of the goſpel.

10 Here he continued his miniſterial labours for two years—By which means all the inhabitants of Aſia minor, both Jews and Greeks, became

came acquainted with the doctrines of the Chriſtian religion.

11 During this his reſidence God alſo enabled him to work many ſignal miracles:

12 For handkerchiefs and aprons were carried from him, and being laid on the indiſpoſed, all their various diſorders were inſtantly expelled, and they were reinſtated in perfect health——the moſt obſtinate melancholy and madneſs yielded to the touch of theſe.

13 Flattered by theſe operations ſome travelling Jews, who pretended to a power of exorciſing dæmons, attempted to expel them from ſome inſane perſons by ſolemnly pronouncing over them the name of Jeſus—ſaying—We adjure you by that Jeſus whom Paul preaches, Depart!

14 There were ſeven of them, the ſons of Sceva the Jewiſh high prieſt, who now acted in this manner.

15 The inſane perſon ſaid to them—Jeſus I know, and Paul I know, but who are you!

16 Having ſaid this, he furiouſly ruſhed upon them—and, his madneſs redoubling his ſtrength, all their united force could not reſtrain him——he tore their cloaths in pieces—wounded them—and in this condition obliged them to fly out of the houſe with the utmoſt precipitation.

17 With this incident all the Jews and Greeks in Epheſus ſoon became acquainted—and it univerſally ſtruck them with a ſacred awe, and with the moſt reſpectful reverence for the name of the Lord Jeſus.

18 Upon this occaſion too, great numbers of thoſe, who had embraced Chriſtianity, came to the apoſtle—and with great remorſe confeſſed the criminal practices of *this kind* they had formerly been guilty of:

19 and a conſiderable number of theſe ſincere penitents, brought all the books they had which treated of this idle abſurd ſcience of magic, and publickly burnt them—The value of theſe books, which were now conſumed, amounted, according to a calculation then taken, to fifty thouſand pieces of ſilver.

20 In this illuſtrious and powerful manner did Chriſtianity flouriſh and triumph over all oppoſition.

§—21 AFTER this Paul formed a reſolution to take a tour through Macedonia and Achaia, to Jeruſalem, and from thence to viſit Rome.

22 Accordingly he diſpatched two of his aſſociates,

Timothy and Eraſtus, to Macedonia——but himſelf ſtaid ſome time in Aſia after he had diſmiſſed them.

23 But during this interval there happened a dreadful ſcene of confuſion and diſturbance about the Chriſtian religion, on the following occaſion.

24 One Demetrius a ſilverſmith, who had acquired an immenſe fortune by caſting little ſilver models, in miniature, of the temple of Diana,

25 one day collected together all the artiſts he employed, and thus harangued them — "I need not inform you, Sirs! what prodigious advantages we have all of us derived from that branch of buſineſs in which we are concerned.

26 Neither can you be ignorant, what an aſtoniſhing revolution this Paul hath occaſioned not only in this city, but almoſt in all the proconſular Aſia—and what numbers have been alienated, by his deluſive perſuaſions, from their attachment to the eſtabliſhed worſhip — publicly proclaiming every where, and expoſing the abſurdity of adoring gods that human art hath formed.

27 A doctrine, which fatally endangers not only that lucrative article, in which we are all intereſted, but ſtrikes at the very foundation of that ſanctity which is due to the temple of our illuſtrious goddeſs Diana—being calculated to bring her divinity into univerſal contempt — her ſacred divinity, which not only all Aſia, but all the world religiouſly venerate."

28 This ſpeech inflamed the aſſembly with rage and madneſs—Inſtantly they raiſed a loud and confuſed clamour, repeating — Great is Diana of the Epheſians!

29 The whole city immediately caught the alarm, and was filled with the moſt tumultuous uproar and confuſion — They ſeized Gaius and Ariſtarchus, both Macedonians, and companions of Paul —— and dragged them into the theatre.

30 Paul hearing of the fate of theſe men declared his intention of following them into the theatre—but the Chriſtians reſtrained him.

31 Some too of the governors of Aſia propria, who were his friends, ſent to him, and adviſed him, by no means to commit himſelf to the mercy of an incenſed rabble.

32 The tumult continued —ſome bellowing one thing, ſome another — For the mob that was now collected together

gether, were wound up to the higheſt pitch of violence and fury —— tho' the majority of them knew not what it was that had brought them together.

33 In the midſt of this confuſed ſcene the Jews puſhed forward, and placed one Alexander on an eminence— He being exalted above the crowd, made a motion to them with his hand, intending in a formal harangue to exculpate the Jews from any concern in the preſent riot.

34 But the mob no ſooner underſtood that he was a Jew, than they pierced the air with their confuſed cries, repeating for two hours together— Great is Diana of the Epheſians!

35 After this the recorder of the city, having by his authority quaſhed the riot and ſuppreſſed the tumult, thus addreſſed them — "O ye Epheſians! Can any perſon be a ſtranger to that profound and inviolable reverence which the city of Epheſus pays to its great tutelar Goddeſs Diana, and to that ſacred Statue, which fell down from [w] Jupiter?

36 Since, therefore, this is an undiſputed truth, never called in queſtion by any one, it was certainly incumbent upon you to have behaved with greater prudence and decency, and not have been guilty of ſo raſh and precipitate a conduct.

37 For you have apprehended and abuſed theſe men, who have neither been guilty of ſacrilege, or ever treated your Goddeſs with any irreverent language.

38 If Demetrius and his workmen have juſt complaints againſt any perſon, there are magiſtrates, and there are proconſuls, who will impartially hear and decide their cauſe.

39 Or if you are deſirous that any other important point ſhould be determined, let it be examined and agitated in a lawful and regular court.

40 For let me aſſure you, That we are in danger of being called upon, by our ſuperiors, to give an account of the preſent diſturbance

[w] Διοπετες. The avarice of the prieſts forged this abſurd ſuperſtitious tale. The *Romans* were taught the ſame farce concerning the ſacred *Ancilia*.

Ecce levi ſcutum verſatum leniter aurâ
Deçidit—— *Ovid. Faſti, Lib.* 3. 373.

—and it is impoſſible for us to alledge any juſtifiable reaſon for its being ever excited."

41 After ſaying this, he ordered the mob to diſperſe.

## CHAP. XX.

1 AFTER this diſturbance was ſuppreſſed the apoſtle Paul convoked the Chriſtians—and after taking an affectionate leave of them, departed for Macedonia.

2 After travelling through this country, and in many diſcourſes exhorting the ſeveral ſocieties of Chriſtians there, to adhere to their principles, he came into Greece.

3 Here he ſtaid three months — and receiving information that the Jews had formed a conſpiracy to murder him when he embarked for Syria, he altered his firſt intention, and now propoſed to return through Macedonia.

4 He was accompanied in this journey as far as Aſia minor by Sopater of Beræa, by Ariſtarchus and Secundus of Theſſalonica, by Gaius of Derbè, and Timothy, and by Tychicus and Trophimus of Aſia.

5 The above-mentioned perſons had ſet out before * us, and by appointment ſtaid for us at Troas.

6 As ſoon as the Jewiſh ſolemnity of unleavened bread was paſt, we embarked from Philippi, and after a paſſage of five days joined them at Troas —— where we ſpent a week.

7 The aſſembly of Chriſtians in this town being met on the firſt day of the week to celebrate the Lord's ſupper, Paul preached to them—and as he was to leave them the next day he protracted his diſcourſe 'till midnight.

8 The upper room, in which the congregation met, was lighted with a great number of lamps.

9 Here a young perſon, whoſe name was Eutychus, happening to ſit in a window, as the apoſtle continued on diſcourſing, ſunk into a profound ſleep — fell from the third ſtory to the ground — and was taken up dead.

10 Upon this accident Paul went down — proſtrated himſelf on the body——and, after folding it in his arms, ſaid to the company—Be not diſtreſſed—He is not departed.

11 The apoſtle then reaſcended—adminiſtered the Eu-

* The Apoſtle *Paul* and *Luke* the Hiſtorian.

chariſt

chariſt—and afterwards converſed with them 'till the morning dawned—when he departed.

12 The young perſon they had reconducted into the room in perfect health, to the inexpreſſible comfort and joy of all preſent.

13 Going then on board the veſſel we ſailed to Aſſos—being here to take in Paul according to appointment, as he intended to travel hither by [y] land.

14 Upon his meeting us at Aſſos, we took him into the ſhip, and ſailed to Mitylenè.

15 The day following we arrived oppoſite Chios—The day after we put into Samos—and the ſubſequent day, after ſtaying ſome time at Trogyllium, we arrived at Miletus:

16 for Paul now deſignedly ſailed by Epheſus—being apprehenſive he ſhould be detained too long in the proconſular Aſia—making all the expedition he could in this voyage, as he intended, if poſſible, to be in Jeruſalem on the day of Pentecoſt.

17 He therefore, on our diſembarkation at Miletus, immediately diſpatched a meſſage to Epheſus for the ſenior Chriſtians of that city to attend him.

18 On their waiting upon him in a body, he addreſſed them in the following manner—"You are no ſtrangers, my Chriſtian brethren, to the whole tenor of my life and converſation among you from the day of my firſt arrival in the proconſular Aſia.

19 You are witneſſes of the unaffected humility with which I ſerved my God—I can appeal to you for the many ſorrows and ſufferings I have ſupported, and the floods of tears I have ſhed, occaſioned by the obſtinate impenitence and implacable malice of the Jews.

20 You are all of you conſcious with what unwearied aſſiduity I have taught the Chriſtian doctrines among you, both in public and in private, and that I have neither diſſembled or concealed any thing that might conduce to your beſt intereſts.

21 I have ever inculcated, both upon Jews and Greeks, in the ſtrongeſt and moſt im-

[y] Πεζευειν ſignifies to *travel by land*. It doth not imply that the apoſtle travelled *on foot* as the common tranſlation renders it. "*Cato* repented only of *three* things in his whole life: the *firſt* was, that he had truſted a woman with a ſecret: the *ſecond*, that he had gone by ſea, when he might have *travelled by land*, πεζευσαι. *Plutarch Cato*, p. 625.

portunate terms, the great fundamental doctrines of repentance and amendment of life, and a sincere belief in the divine mission of our Lord and Saviour the Messiah.

22 I am now going up to Jerusalem, urged to it by a strong impulse of the spirit, but totally ignorant what future occurrences await me there.

23 I know only this, That the holy spirit in every city I have passed through, hath expressly and repeatedly predicted my imprisonment, and a series of afflictions, in which I am to be involved.

24 But the prospect of these evils give me no distress — nor do I set any value upon a precarious being, provided I can but finish the [z] race of life with honour and applause —and discharge, in a worthy manner, the arduous province my Saviour hath assigned me, of proclaiming to the world the joyful news of the divine benignity.

25 I am now leaving you —and am conscious that you, among whom I spent such a considerable time in propagating the Christian religion, shall never see me more.

26 Let me, therefore, at this time solemnly assure you in the sight of God, that I have faithfully admonished you, and am accessary to no one person's destruction:

27 for the whole plan and design of the gospel dispensation, which infinite wisdom hath published to the world, I have exhibited before you with the greatest fidelity and impartiality, without the wilful concealment of any thing.

28 Exercise therefore the greatest vigilance over your own conduct, and over that *flock*, of which God hath appointed you *pastors* — and be careful to feed with salutary doctrines those sheep which Christ hath purchased with his blood.

29 These admonitions flow from a consciousness, that after my departure furious wolves will enter and ravage the fold with unsparing cruelty and rage.

30 And even among *yourselves*, there will rise up persons, that will corrupt the simplicity of the gospel, and by their perverse doctrines form violent and furious parties among you.

31 Be vigilant, therefore,

[z] Δρομον. This word is very often used to express the *Olympic race*—and to this the apostle here alludes. See 2 Tim. iv. 7. I have finished my *race*, δρομον.

and

and remember with what unremitting diligence, day and night, for three years together, I inſtructed you all, mingling my admonitions with my tears.

32 And now, my dear Chriſtian brethren, I affectionately recommend you to the bleſſing of that God, who is able to eſtabliſh you in Chriſtian harmony and love, and to beſtow upon you everlaſting felicity among the virtuous in the regions of immortality.

33 I can ſolemnly appeal to God, That I have not indulged a ſingle wiſh for the gold, the ſilver, the dreſs of any one perſon.

34 So far from this, you are witneſſes that theſe hands have procured me and my friends the neceſſaries of life.

35 By my own example I have taught you how much it is our duty, by the dint of our own induſtry to acquire ſomething to aſſiſt unhappy objects—and to impreſs upon our mind the elegant and inſtructive maxim of our bleſſed Lord—IT is a greater felicity to *beſtow* than to *receive* a benefaction."

36 After having ſaid this he kneeled down, and prayed with them.

37 They all melted into tears —they fell on his neck —and folded him to their boſoms with the moſt tender embraces,

38 diſſolved in a flood of grief at the reflection, that they ſhould never ſee him more —— and this affecting ſcene laſted till we got to the veſſel, whither they accompanied us.

## CHAP. XXI.

1 TORN from them at laſt, we launched into the deep, and enjoyed a proſperous gale to the iſland of Cos — The next day we ſailed to Rhodes, and from thence to Patara.

2 Here meeting a ſhip that was bound to Phœnicia, we embarked on board of it.

3 We then made the iſland of Cyprus —which we paſſed to the left, and ſailing directly for Syria, arrived at Tyre, where the veſſel was to unload.

4 Here we made a ſtay of ſeven days—having met with ſome Chriſtians, who by the ſpirit of prophecy cautioned Paul againſt going up to Jeruſalem.

5 But after this ſpace was elapſed we left the city, and recommenced our journey, attended out of the town by all the Tyrian Chriſtians with their wives and children——

We

We then kneeled down upon the beach and prayed.

6 After mutual embraces we parted from them, and went on board.

7 Sailing from Tyre we arrived at Ptolemais — and waiting upon the Chriſtian ſociety there, ſpent one day with them.

8 The next day we arrived at Cæſarea, and lodged with Philip the evangeliſt — who had been choſen one of the ſeven managers of the charitable fund.

9 This perſon had four unmarried daughters, who were all endowed with prophetic gifts.

10 During a ſtay of ſeveral days that we made in this city, there arrived a prophet from Judæa, whoſe name was Agabus.

11 This perſon, upon his coming among us, took Paul's girdle—bound his own hands and feet with it — and after this ſolemn ſignificant action, thus addreſſed the company —The infallible ſpirit of God expreſsly declares—That the perſon, to whom this girdle belongs, ſhall in Jeruſalem be bound in this manner, and be delivered up into the power of the Heathens.

12 Upon hearing ſuch a ſolemn declaration uttered, both we, and the Chriſtians of that town, begged him in the moſt pathetic and importunate terms not on any account to venture into the metropolis.

13 To theſe our earneſt entreaties he replied — My dear friends! why do you weep and tear my heart by this affecting tenderneſs! — I am prepared to meet with chearfulneſs, not only impriſonment, but every form of death, for the goſpel of Jeſus.

14 Finding it impoſſible to ſhake his deliberate reſolution, we ceaſed our importunity, and only added — May the will of God be done!

15 Some time after we loaded our carriages, and advanced towards the capital,

16 attended by ſome Chriſtians of Cæſarea — who conducted us to the houſe of one Mnaſon, with whom we were to lodge — who was a native of Cyprus, and had been one of the early converts to Chriſtianity.

§—17 AFTER our arrival in Jeruſalem we waited upon our Chriſtian brethren, who gave us a very affectionate reception.

18 The day after Paul went along with us to James —— where we found all the ſenior Chriſtians aſſembled.

19 After

19 After mutual ſalutations he gave the company a minute detail of the amazing revolution that God had effected by his miniſtry among the Heathens.

20 After he had finiſhed his narration, all the aſſembly with pious gratitude fervently celebrated the divine goodneſs—After paying this devout acknowledgment they turned to him, and thus ſpoke — Dear Chriſtian brother! you cannot be ignorant how many myriads there are of the Jews who have embraced the Chriſtian religion, and yet who are, every individual of them, moſt zealous advocates for the law of Moſes.

21 Now theſe have been informed that you have made it your conſtant practice in every town among the Heathens where any Jews are ſettled, to preach up to theſe a non-conformity to the Moſaic law—aſſerting, that they are now under no neceſſity to circumciſe their children, or to adhere to its external rites.

22 What meaſures are, therefore, to be purſued? — You may aſſure yourſelf, that the moment they hear you are in town, they will meet and make ſtrict enquiries into your conduct in this reſpect.

23 We would, therefore, by all means adviſe you to act in the following manner — There are now among us four perſons, who have impoſed upon themſelves the Nazarite's vow.

24 Take theſe perſons publickly along with you — ſubmit to the legal purification in common with them — defray their expences, required on ſuch occaſions—and ſuffer your head, equally with them, to be ſhaved — in order that they all may ſee that there is no foundation in the report, that hath been tranſmitted hither of your conduct; but that you are a ſtrict conformiſt to the injunction of the law.

25 As for the Heathens, who have embraced Chriſtianity, we have preſcribed rules for their conduct—having unanimouſly judged it proper to impoſe no other burden upon them, but only prohibit them from taſting any meat that hath been devoted to an idol, from eating any animal that been ſtrangled, to abſtain from blood, and to refrain from debauchery.

26 Paul accordingly took theſe perſons along with him ——and the next day being legally purified in common with them, went into the temple

temple to give public notice to the prieſts of his having purified and bound himſelf with a religious vow along with four other perſons—declaring alſo the time when this vow was made, and the oblations he would offer for every one of them at his own expence, when the time of their vow was accompliſhed.

27 But when the ſeven days, the time which the law preſcribed, were almoſt completed, ſome Jews of minor Aſia happening to ſee him in the temple, immediately incited all the populace—— ruſhed upon him—and ſeized him.

28 Vehemently exclaiming—Iſraelites! Help! Help! —This is the perſon who by his doctrines hath been inflaming the paſſions of every man, in every place, againſt the Jews—againſt the law—and againſt this ſacred place —He hath even had the impious effrontery to bring Greeks with him into the temple — and hath polluted the ſanctity of this holy place.

29 They ſaid this, becauſe they had a little before ſeen Trophimus an Epheſian along with him in the city— and they inſtantly concluded he had brought him into the temple.

30 Upon this the whole city was immediately raiſed —all the people ruſhed furiouſly, at once, upon him — ſeized — dragged him out of the temple—whoſe doors were inſtantly ſhut.

31 Being now determined to murder him, news was carried to the Roman tribune, that the whole city was in a dreadful commotion.

32 That moment he took the centurions and the armed cohort, and ruſhed among the mob—Who when they ſaw the Roman officer and his men, deſiſted from any farther violence to his perſon.

33 The tribune advanced forward — took him from among them—and ordered him to be confined with two chains — He then aſked, Who he was—and what crime he had committed.

34 To theſe queſtions ſome of the mob bellowed one thing, ſome another — The officer, not being able to learn any thing ſatisfactory from the tumultuous and enraged multitude, gave immediate orders for his being conducted into the caſtle.

35 When he was got to the bottom of the [a] ſtairs that led

[a] This paſſage in our hiſtorian is confirmed and illuſtrated by the minute account *Joſephus* gives of the caſtle *Antonia*, which the *Romans* occupied.

led to the caſtle, ſuch was the determined fury and ferocity of the mob, that the ſoldiers were obliged to carry him in their arms.

36 For an immenſe crowd followed, piercing the air with their cries, and repeating—Drag him to the place of execution!

37 Paul now going to enter within the caſtle ſaid to the tribune in *Greek*——Will you permit me to ſpeak with you—What! ſaid the officer, do you underſtand *Greek?*

38 Are not you that [b] Egyptian, who raiſed ſuch a diſturbance ſome time ago, and marched four thouſand aſſaſſins into the wilderneſs?

39 No, Sir! ſaid Paul—I am a Jew—a native of Tarſus in Cilicia, a citizen of no obſcure place—and I beg you would permit me to ſpeak to the collected multitude.

40 The tribune aſſenting, Paul ſtood upon the ſtairs—made a motion with his hand to the people—upon which a profound ſilence being made, he thus addreſſed them in the *Hebrew* language.

## CHAP. XXII.

1 "BRETHREN and fathers! Let me implore your candid conſideration of the apology I now preſume to offer to you.

2 The audience hearing him ſpeak in the *Hebrew* language was all ſilence and attention—He proceeded.

3 I am a Jew, a native of Tarſus in Cilicia, but was educated in this city under the care of Gamaliel—I was initiated into the moſt accurate knowledge of the law, and was once as warm a zealot for its [c] dignity and excellence, as you now are.

4 For ſo ſanguine were my

pied. Καθαδ' ε συνηπτο, κ. τ. λ. On that ſide where the caſtle joined to the porticoes of the temple it had *ſtairs* that communicated with each other: down which the guards deſcending, for there was always a *Roman legion* lodged here, and taking their ſtations in different places about the porticoes prevented any diſturbances during the celebration of their public feſtivals. For as the temple was a fortreſs to the city, ſo *Antonia* was a fortreſs to the temple. *Joſephus*, B. J. *Lib.* 5. c. 5. § 8. *Hudſon.*

[b] *Joſephus* mentions this perſon in two places of his hiſtory. Μειζονι δε ταυτης πληγη, κ. τ. λ. "But an *Egyptian* falſe prophet involved the *Jews* in a much greater calamity. This impoſtor came into the country, aſſumed the title of prophet, collected about thirty thouſand whom he had deceived, led them round out of the wilderneſs to mount *Olives*, intended to force the Roman garriſon, to throw himſelf into the city, and by means of his aſſociates make himſelf king. But *Felix* at once quaſhed his deſigns. B. J. Lib. 2. c. 13. § 5.

[c] See Camb. MS. which is undoubtedly the true reading.

prepoſ-

prepoſſeſſions in favour of it, that I perſecuted the Chriſtian ſect with the moſt implacable and blood-thirſty rage —ſeizing, binding, confining in jails, perſons of both ſexes indiſcriminately, who had embraced its doctrines.

5 For the truth of this I can appeal to the high prieſt, and to the whole body of the Sanhedrim — from whom I received letters of recommendation to the Jews in Damaſcus——To which place I ſet out with a determined reſolution to apprehend all I could meet there who profeſſed Chriſtianity, and drag them in fetters to the capital to receive condign puniſhment.

6 But as I was travelling, and had now advanced within a little diſtance from Damaſcus, it being now about noon, all on a ſudden a flood of light from the ſky darted its effulgent ſplendors around me.

7 By its immenſe and irreſiſtible effuſion I was inſtantly ſtruck to the earth—where as I lay proſtrate, I heard the following words ſolemnly uttered — "Saul! Saul! Why doſt thou perſecute me!

8 Lord! who art thou, I replied—I am, ſaid he, Jeſus of Nazareth, whom thou art perſecuting.

9 This amazing light all my companions ſaw and were fixed in horror and aſtoniſhment—But the voice that was addreſſed to me they did not hear.

10 I then ſaid—Lord! What wouldeſt thou have me do? —Riſe, he anſwered, and go into the city——Thou ſhalt there receive full information of the duties I have appointed thee to perform.

11 I roſe, but the dazzling glory of that light had totally deprived me of my ſight, ſo that my companions were obliged to conduct me by the hand into Damaſcus.

12 There was in the city at that time one Ananias, a devout obſerver of the law of Moſes, and univerſally eſteemed by the Jews who reſided there.

13 This perſon came, ſtood over me, and pronounced theſe words:—Brother Saul! Be thou reſtored to thy former ſight! — That moment I recovered it, and ſaw my benefactor clearly and diſtinctly.

14 The God of our forefathers, he then ſaid to me, hath been graciouſly pleaſed to favour thee with the diſtinguiſhed happineſs of knowing his will, of ſeeing the holy Meſſiah, and hearing him ſpeak.

15 For by this incident thou art now deſignedly qualified to atteſt to all mankind

the truth of what thou haſt ſeen, and what thou haſt heard.

16 Riſe, therefore, immediately — invoke the name of Jeſus—and be baptized, that the ſtain of thy former crimes may for ever be effaced.

17 Returning after this to Jeruſalem, as I was praying in the temple, I found my faculties immediately abſorbed in an ecſtacy.

18 The following ſcene was then exhibited — He appeared to me and thus ſpoke — [d] Haſte, fly with precipitate ſteps out of Jeruſalem — for the moſt ſolemn aſſertions that thou haſt ſeen and heard me, will all be rejected, by them.

19 Lord! I reſumed, they will ſurely credit my teſtimony concerning theſe facts — for they all know how zealous and active I was in proſecuting, impriſoning, and ſcourging in the ſynagogues the profeſſors of thy religion.

20 They all knew, when they imbrued their hands in the blood of thy martyr Stephen, what a chearful ſuffrage I gave to this public murder, and with what conſcious pleaſure I preſided at it — the upper garments of his murderers being depoſited with me.

21 He then ſaid to me — Quit this place immediately — for I will ſend thee to publiſh theſe truths in the remote countries of the Heathens."

22 No ſooner was this laſt word pronounced, but tho' they had been decent before, they at once univerſally raiſed the moſt vehement and confuſed clamours — ſcreaming and repeating — Clear the earth of ſuch a wicked monſter! Let him not live a moment longer!

23 The whole vaſt multitude was now tranſported into all the exceſſes of the moſt violent rage and madneſs — they tore off their cloaths — pierced the air with their cries — and threw clouds of duſt into it.

24 The tribune ſeeing this tumultuous ſcene, ordered him immediately to be conducted into the caſtle, and to be examined by ſcourging, that he might learn what he had done that enraged the mob thus violently againſt him.

25 As the ſoldiers, therefore, were faſtening him with thongs to the pillar, Paul

[d] Heu! fuge nate dea, teque his ait, eripe flammis. *Virg.*

ſaid

ſaid to the centurion who was appointed to attend — Doth the Roman law authorize you to ſcourge a freeman of Rome before a [e] legal ſentence hath been paſſed upon him.

26 The centurion, hearing this, went immediately to the tribune — bidding him be cautious how he acted on the preſent occaſion —— for the priſoner was a Roman citizen.

27 The tribune upon this information went to him, and ſaid — " Tell me the truth — Are you a freeman of Rome?" — He anſwered in the affirmative.

28 It coſt me an immenſe ſum, ſaid the tribune, to purchaſe this privilege — But I was the ſon of a freeman, ſaid the apoſtle.

29 Immediately, therefore, thoſe who were ordered to examine him by torture, deſiſted—and the tribune was extremely alarmed that he had bound a Roman citizen.

§—30 THE next day the Roman tribune being deſirous to know what were the crimes the Jews alledged againſt him, diſpatched orders for the high prieſts and Sanhedrim to convene a general council—which when it was convoked, he ordered the apoſtle's fetters to be knocked off—brought him out of the caſtle—and placed him before the court.

CHAP. xxiii. 1 Paul fixing his eyes intenſely upon the aſſembly thus addreſſed himſelf to them——" My brethren! when I take a review of my paſt life, I can appeal to God that I have ever maintained an inviolable probity of heart to this moment.

2 This ſentence was no ſooner pronounced but the high prieſt ordered the apparitors who ſtood by to ſmite him on the face.

3 Paul upon hearing this ſentence, immediately turned to him and ſaid — God will ſhortly ſmite thee, thou putrid [f] plaiſtered wall! — Doſt thou ſit here to adminiſter

[e] *Cicero*'s celebrated *oration* againſt *Verres* is replete with teſtimonies of this *Roman* cuſtom. Facinus eſt vinciri civem Romanum, ſcelus verberari —— Huccine tandem omnia reciderunt, ut civis Romanus in provincia populi Romani — deligatis in foro virgis cæderetur — Nam causâ cognitâ multi poſſunt abſolvi, incognitâ quidem condemnari nemo poteſt. *Cicero in Verrem.* Μαρκελλος υπατευων, ενα των εκει βουλευτων, εις Ρωμην αφικομενον ηκιστο ραβδοις, επιλεγων ως ταυτα του μη Ρωμαιον ειναι παρασημα προστιθησιν αυτῳ. *Plutarch Cæſar.* p. 1324. Edit. Steph.

[f] Κεκονιαμενε. Κονιαω Signifies to *plaiſter.* " None of *Cato*'s villas was *plaiſtered,* κεκονιαμενην. *Plutarch* Cato, p. 620. *Edit. Steph.* See alſo *Matth.* xxiii. 27.

equity,

equity, and yet ordereſt me to be ſtruck in this illegal and iniquitous manner?

4 Some who ſtood by ſaid to him—Do you treat God's high prieſt with ſuch abuſive inſolence as this?

5 I am extremely ſorry, ſaid the apoſtle, that I did not know he was the high prieſt — for I am very ſenſible of the juſtice of that ſcriptural command —— "Thou ſhalt not inſult the governor of thy nation."

6 Paul being conſcious that ſome members of the court were Sadducees, and others Phariſees — he cried out with great emotion before all the aſſembly—"My brethren! I here publickly avow that I am a Phariſee, and the ſon of a Phariſee—It is ſolely my firm undoubted perſuaſion of a future ſtate that hath brought me before this tribunal.

7 Upon this ſolemn declaration of his ſentiments there immediately enſued a ſanguine contention between the ſects of the Phariſees and Sadducees—which was ſoon blown up into a violent factious diſſenſion.

8 For the Sadducees deny a future ſtate—and maintain there are no ſuch beings as angels and immortal ſpirits — But the Phariſees ſtrenuouſly avow theſe principles.

9 The contending parties growing vehement and noiſy, and defending their reſpective tenets with inflexible violence and the moſt outrageous clamours, ſome prieſts of the Phariſaical ſect, who had been eagerly engaged in this debate, at laſt ſaid — As for ourſelves we are perfectly ſatisfied that there is nothing criminal in this perſon's conduct—If an angel, or a glorified ſpirit, hath deigned to converſe with him and inſtruct him in ſome important truths, let us not oppoſe the ſacred will of heaven.

10 In fine, diſputes were agitated with ſuch determined virulence, rancour and fury, that the tribune was really afraid the diſputants would tear the apoſtle in pieces among them——He therefore gave orders for a party of ſoldiers inſtantly to ſally out of the garriſon, reſcue the apoſtle by force from among them, and reconduct him into the caſtle.

11 The following night the Lord Jeſus appeared to the apoſtle in a viſion, and thus accoſted him — "Paul, be not intimidated — Aſſume an undaunted fortitude — As thou haſt freely publiſhed the

truths of my religion in Jeruſalem, be aſſured thou wilt alſo publiſh and atteſt them in Rome.

§—12 THE morning after, ſome of the Jews met together by appointment, and entered into the moſt ſolemn mutual engagement, that they would neither eat nor drink 'till they had aſſaſſinated the apoſtle.

13 There were above forty perſons, who were aſſociated in this conſpiracy.

14 Having deliberately formed this reſolution, they immediately repaired to the high prieſts and magiſtrates, and acquainted them, that they had all mutually entered into a moſt ſolemn confederacy that they would neither eat nor drink 'till they had murdered Paul.

15 Now, therefore, added they, do you diſpatch a meſſage to the Roman tribune to bring him down to-morrow into the court, intimating a deſire to obtain a more accurate knowledge of his principles and cauſe, and we will aſſaſſinate him before he reaches the council.

16 The ſon of the apoſtle's ſiſter getting early intelligence of this conſpiracy went inſtantly to the caſtle, and diſcovered it to his uncle.

17 Paul then called one of the centurions to him and ſaid—Will you be pleaſed to conduct this young man to the tribune——for he hath a ſecret to diſcloſe to him.

18 The conturion took him, and introducing him to the tribune, ſaid, that Paul his priſoner had begged of him as a favour that he would conduct this young perſon to him, as he had ſomething of importance to communicate.

19 The tribune then took him by the hand, and retiring into a private apartment, aſked him, what he wanted to diſcloſe to him.

20 The Jews, Sir, he anſwered, have agreed to ſolicit you to bring Paul before the court to-morrow, under a pretence, as if they were deſirous to gain from him a more particular and exact account of his principles and conduct:

21 but do you, Sir, reject this petition—for there are above forty men who are now lying in ambuſh to murder him by the way, who have all bound themſelves by the moſt ſolemn adjurations that they will neither eat nor drink 'till they have imbrued their hands in his blood—and they are now all ready, eagerly waiting for your compliance with the Jews' requeſt.

22 The tribune hearing this,

this, ſtrictly charged him not to mention it to any one that he had diſcovered the conſpiracy to him—He then diſmiſſed him.

23 The tribune immediately called two of his centurions, and ordered them to accoutre their two hundred men—to draw out alſo ſeventy cavalry and two hundred ſpearmen, and at nine o'clock in the evening, march to Cæſarea.

24 He ordered them alſo to have horſes in readineſs for Paul——whom he charged them to conduct ſafe to Felix the procurator.

25 Having given theſe orders he wrote the following letter.

26 "CLAUDIUS LYSIAS to the moſt illuſtrious procurator Felix.

27 The priſoner I now ſend you, was violently ſeized by the Jews, and would quickly have been diſpatched by them had not I[s] ſuddenly interpoſed with my troops, and reſcued him from their determined fury—— I have ſince learned that he is a Roman citizen.

28 Being deſirous to know what particular crimes they alledged againſt him, I brought him into their Sanhedrim.

29 But I found they had nothing to charge him with but ſome particular ſentiments about ſome controverted points and ſubtilties of their law——and was convinced that he had perpetrated no crime that either deſerved death or impriſonment.

30 But upon the diſcovery of a conſpiracy which the Jews had formed againſt this perſon's life, I determined to ſend him immediately to you—and have given notice to his accuſers to produce what they have to alledge againſt him at your tribunal. Farewell."

31 The ſoldiers having received theſe orders, took Paul, and marched that night as far as Antipatris.

32 The next day they left

[s] Επιστας. This word ſignifies to *appear ſuddenly*. Conſult *Luke* ii. 9. Chap. xx. 1. Chap. xxi. 34. Chap. xxiv. 4. and Not. in loc. Acts iv. 1. Chap. x. 17. Chap. xi. 11. Chap. xii. 7. "While *Antigonus* was giving audience to certain ambaſſadors, Demetrius *ſuddenly appeared*, επεστη. Plutarch Demet. p. 1630. Edit. Steph. The enemies *ſuddenly preſented* themſelves to them in their houſes, επεστησαν. *Polybius*, p. 323. *Hanov.*

—— δευτα δε Ιρις επεστη
Βηλω επι λιθεω *Iliad*, Ψ. ver. 201.

the cavalry to proceed with him, and returned to the caſtle.

33 Arriving in Cæſarea they delivered the letter, and preſented the priſoner.

34 The procurator having read the letter aſked, Of which of the provinces he was a native — and being told, Of Cilicia — he turned to the apoſtle and ſaid—

35 When your accuſers come hither before me, I will give your cauſe an [h] impartial hearing —— He then gave orders for his confinement in Herod's prætorium.

## CHAP. XXIV.

1 FIVE days after his arrival, the high prieſt Ananias and the Sanhedrim went down in a body to Cæſarea, with one Tertullus an orator —— whoſe eloquence they had hired to diſplay and aggravate the apoſtle's crimes before the procurator.

2 The priſoner being ordered into court, Tertullus began his impeachment in the following formal manner.

3 "We acknowledge, moſt illuſtrious Felix, with the warmeſt gratitude, the great tranquillity, and the many ſignal emoluments that this province hath enjoyed, upon all occaſions, and in its whole extent, by your prudential and godlike adminiſtration.

4 But not to expatiate at preſent on ſo pleaſing a ſubject, will you deign to hear a brief repreſentation from us of the cauſe now depending, with that candour and benignity for which you are ſo eminently diſtinguiſhed.

5 The priſoner at the bar hath long been the peſt and bane of ſociety — hath been exciting in every part of the world riots and diſturbances among all the Jews — and is the grand ringleader of the herely of the Nazarenes.

6 He even made an impious attempt to profane our ſacred temple—but we timely prevented it by ſeizing him, and would have judged him according to our law,

7 but the tribune Lyſias ſuddenly ruſhed upon us with his troops, and violently tore him out of our hands:

8 ordering his accuſers to appear before you — Any of the plaintiffs now before you, if you condeſcend to examine them,

[h] Διακουσομαι, literally, *hear it through*. The Romans *having received a minute account* from thoſe who had eſcaped the wreck, Διακουσαντες. *Polybius*. Edit. Hanov. p. 39. See alſo p. 170. 187. 328.

them, will give you clear information on the several articles of this charge."

9 He ended, and all the Jews unanimously declared that the crimes he alledged against the prisoner were strictly true.

10 The procurator then giving a sign to the apostle to offer his vindication, he thus replied—"CONSCIOUS that you have been for a considerable number of years the supreme judge and governor of this province, I am encouraged to deliver my apology before you with greater freedom and fortitude.

11 Especially since you may easily obtain information of the truth of what I solemnly assert—That it is now no more than twelve days ago since I went up to Jerusalem to pay my devotions there,

12 and that they neither detected me in the temple in a debate with any person—or raising a mob, either in the synagogue, or in any part of the capital.

13 Nor can they prove any one article of the charge, which they have now exhibited against me.

14 This, however, I will ingenuously confess, that according to that particular sect, which they brand with the name of heresy, I worship the God of my ancestors—firmly believing the truth of all things, that are written in the law and the prophets;

15 indulging that divine transporting hope, which they themselves profess to cherish, That after death there will be a general resurrection both of the virtuous and of the wicked.

16 In consequence of which solemn event, I constantly make it my most sedulous study and exercise to maintain an irreproachable conduct both towards God and man.

17 After an absence of a considerable number of years I lately took a journey to Jerusalem to distribute a charitable collection among my indigent countrymen.

18 But during my continuance in the city, some Jews of Asia minor found me in the temple purified according to the prescription of the law——but they cannot make it appear that they surprized me caballing with a mob, for fomenting any riot.

19 *Those*, as they were the first that violently seized me, ought to have been at your tribunal, and have here produced what they had to alledge against me:

20 Or let even *these*, who are *now* present, freely de-

clare, what crime they found me guilty of, when I was lately called before the Sanhedrim.

21 Except indeed they impute this to me as a crime—that when I ſtood before them I uttered with great emotion the following expreſſion—" I am impeached at this venerable court for my firm belief of a future reſurrection."

22 The procurator hearing theſe things, and being deſirous to gain a more explicit information of the Chriſtian religion deferred the cauſe—telling the Jews, when Lyſias the tribune came to Cæſarea, he ſhould be able to examine and decide with greater impartiality.

23 He then gave orders to the centurion to take Paul into his cuſtody—but to treat him as a priſoner at large, and to permit all his friends to have free acceſs to him.

§—24 SOME days after this, Felix and his lady Druſilla, who was a Jeweſs, ſent for Paul, and heard him diſcourſe concerning the Chriſtian religion.

25 But when the apoſtle, in the progreſs of his diſcourſe, ſtrongly enforced the important duties of juſtice and continency, and repreſented the ſolemnities of a future judgment, [i] Felix ſhook with extreme terror and conſternation, and interrupted him, ſaying—Enough! leave us at preſent——Some other time I may ſend for you again.

26 He was in hopes alſo that Paul would offer him a bribe, to purchaſe his diſcharge—and this mercenary principle induced him frequently to ſend for and converſe with the apoſtle.

27 AFTER a confinement here of two whole years Fe-

[i] He had reaſon to ſhudder at the proſpect, for he was a man of a moſt abandoned character. Claudius defunctis regibus, Judæam provinciam equitibus Romanis aut libertis permiſit; e quibus Antonius Felix, per omnem ſævitiam ac libidinem, jus regium ſervili ingenio exercuit. *Taciti Hiſtor. Lib.* 5. c. 9. p. 397. *Edit. Dubl.* At non frater ejus, cognomento Felix, pari moderatione agebat, jam pridem Judææ impoſitus, & cuncta malefacta ſibi impunè ratus, tantâ potentiâ ſubnixo. *Annal.* 12. 54. He lived in an adulterous commerce with Druſilla a *Jeweſs*, the youngeſt daughter of Herod Agrippa, who had been married to *Azizus* king of the *Emeſenes*, but induced by the perſuaſions of Felix, ſhe divorced herſelf from her huſband, and threw herſelf into the arms of this profligate *heathen*, in direct repugnance, ſaith *Joſephus*, to the laws of her country, τα πατρια νομιμα. *Joſeph. Antiq.* Lib. 20. c. 6. § 1. 2. *Hudſon. Tacitus* by a miſtake ſaith that *Druſilla* was the grand-daughter of the famous *Cleopatra* and *Antony*. *Hiſtor. Lib.* c. 9.

lix

lix was ſucceeded in the province by Porcius Feſtus—— But Felix, when he delivered up his government to his ſucceſſor, to gratify the Jews, left Paul at his departure ſtill a priſoner.

## CHAP. XXV.

1 THREE days after Feſtus entered upon the government of his province, he went up from Cæſarea to Jeruſalem.

2 Here the [k] high prieſts and the leading men among the Jews, when they waited upon him to congratulate him upon his acceſſion to the province, bitterly inveighed againſt the apoſtle,

3 ſoliciting it as a favour that he would be pleaſed to give orders to have him ſent to Jeruſalem—deſigning, had he complied with this requeſt, to have hired ruffians to murder him upon the road.

4 But Feſtus told them, that it was his will, that Paul ſhould remain in cuſtody at Cæſarea—and that his ſtay in Jeruſalem would be very ſhort.

5 Adding—that any perſons whom they fixed upon, might go down along with him, and produce at his tribunal what they had to alledge againſt the priſoner.

6 After a ſtay of about ten days in the metropolis, he went down to Cæſarea—and the next day after his arrival, he ſummoned a court —— aſcended the bench—and ordered Paul to be brought before him.

7 Here as he ſtood at the bar, his proſecutors from Jeruſalem with great virulence charged him with many heinous and atrocious crimes —— none of which, upon ſtrict examination, they were able to prove againſt him.

8 For in his apology he publickly declared in the moſt ſolemn terms, that they could not convict him of any one inſtance of a criminal behaviour, either to the law, to the temple, or to the Roman emperor.

9 Feſtus then, being deſirous to ingratiate himſelf with the Jews, aſked him, if he was willing his cauſe ſhould be tried at Jeruſalem.

10 To this propoſal Paul replied —— I am now before Cæſar's tribunal, where my cauſe ought to be impartially canvaſſed and decided—You yourſelf are conſcious that I have been guilty of nothing

[k] See Dr. Mill in loc. and ver. 15.

criminal againſt my country men.

11 If I have injured them, if I have perpetrated any capital crime, I ſubmit without reluctance to capital puniſhment—But if all the charges they have now brought againſt me are proved to be abſolutely falſe and groundleſs, no perſon can condemn me to death merely to gratify them—I appeal to the emperor.

12 Feſtus, after deliberating with the Roman council, turned and ſaid to him—— Have you appealed to the emperor?—You ſhall then go, and be judged by the emperor.

§—13 A FEW days after this, king Agrippa, and his ſiſter [l] Bernice took a journey to Cæſarea to congratulate Feſtus upon his acceſſion to the province.

14 Theſe making a ſtay of ſeveral days at Cæſarea, among other ſubjects, Feſtus recounted to them the apoſtle's ſtory—I have here a priſoner, ſaid he, whom my predeceſſor left in cuſtody, when he quitted the province.

15 This perſon, during a ſhort viſit I paid to Jeruſalem upon my arrival, the high prieſts and principal magiſtrates loaded with many atrocious and aggravated crimes — and importunately begged me to paſs ſentence of death upon him.

16 To theſe urgent entreaties I replied — that it was not cuſtomary for the Romans to gratify any man with the death of another — and that the [m] laws of Rome enacted, That the perſon impeached ſhould have free liberty to offer a public defence of himſelf before his

[l] This lady was the eldeſt daughter of *Herod Agrippa*. She was ſuſpected of an inceſtuous commerce with her brother *Agrippa*. To this *Juvenal* refers. *Sat.* 6. 155.

——— Adamas notiſſimus, et Berenices
In digito factus pretioſior. Hunc dedit olim
Barbarus *inceſtæ*; dedit hunc Agrippa ſorori.

She inſinuated herſelf into the affections of *Titus Veſpaſian*. Berenicem ſtatim ab urbe dimiſit *invitus invitam*. *Sueton. Tit.* c. 7.

[m] Causâ cognitâ multi poſſunt abſolvi, incognitâ quidem condemnari nemo poteſt. *Cicero* in Verrem. *Cicero* inveighs againſt Verres perpetually, that, *abſentis* nomen recepiſſe. Again, *abſentem* in reos retulerit, causâ *indictâ*, capite damnavit. Crimen ſine accuſatione, ſententia ſine, conſilio, damnatio ſine defenſione. *Cicero in Ver.* paſſim. Εγραψε γαρ νομον, &c. *Poplicola* enacted a law, THAT he who ſuffered any man to be put to death without a legal trial, ſhould be held guilty of affecting the tyranny of Rome. *Plutarch in Poplic.* p. 187. *Edit. Gr. Steph.* 8vo.

accuſers,

accusers, and exculpate himself, if he could, from the crimes alledged against him.

17 Accordingly, upon their coming hither in a body, I ascended the tribunal the very next day—willing to dispatch this business — and ordered the prisoner to be brought to the bar.

18 But his prosecutors now alledged against him no such imputations as I imagined they would do.

19 They only had to charge him with differing from them in some controverted points and subtilties in their [n] religion — and about one Jesus, whom they declared was dead, but whom the prisoner averred to be still living.

20 I, being greatly perplexed and embarrassed in what manner to terminate this affair, asked the prisoner, If he would consent to have his cause tried in Jerusalem.

21 Upon this proposal, he made his appeal to Cæsar, and publickly insisted upon the emperor's decision— and he is now under confinement, 'till I have an opportunity of sending him to Rome.

22 Agrippa then said to Festus — I should be glad to hear what this person hath to say in vindication of his principles — To-morrow then, said the procurator, you shall have this pleasure.

23 Accordingly, the next day, king Agrippa and his sister Bernicè, with a most splendid and magnificent retinue, entered the prætorium, attended also by the Roman tribunes and persons of the first distinction in Cæsarea — When this large brilliant assembly were seated, Festus ordered Paul to be brought before them.

24 When the apostle was conducted in, the procurator thus addressed himself to the company—" This is the person, king Agrippa, and ye illustrious auditors, against whom the whole community of the Jews are so implacably enraged—whom they have so often, both in Jerusalem, and in this city, by the most supplicant entreaties begged me to dispatch—vehemently cla-

[n] Δεισιδαιμονια is frequently used in a good sense, as it is undoubtedly in this place. *Festus* would not, before king *Agrippa*, who was a Jew, brand his religion with the odious name of *superstition*. Και μοι δοκει. κ. τ. λ. What in my judgment is the bond of union in the *Roman* communion is their *religion*, δεισιδαιμονιαν. *Polybius*, p. 497. *Edit. Hanov.* 1619. See the note on Chap. xvii. 22.

mouring,

mouring, That the earth ought to be inſtantly delivered from ſuch a vile monſter.

25 But, after ſtrict examination, I am convinced he hath been guilty of no crime that deſerves capital puniſhment — and I am now determined, upon his appealing to the emperor, to ſend him to Rome.

26 But as I have yet nothing explicit to write to my ſovereign about him, I have judged it proper to bring him before this honourable and auguſt aſſembly, and, particularly, before you, king Agrippa —— That his principles and conduct being here accurately explored and examined, I might be able to tranſmit a clear and faithful account of him to the emperor.

27 For it would be highly abſurd and inſolent for me to ſend a priſoner to Cæſar, without ſpecifying his crimes.

## CHAP. XXVI.

1 AGRIPPA then ſaid to Paul — You have now free permiſſion to vindicate yourſelf —— Upon this Paul ſtretched out his hand, and delivered the following apology:

2 "DISTINGUISHED is my happineſs, O king Agrippa, that I am now favoured with an opportunity of publickly vindicating myſelf before ſo illuſtrious a perſonage from the various aſperſions that the Jews have caſt upon me.

3 Eſpecially as I am pleaſingly conſcious that you are perfectly acquainted with the whole religious ſyſtem, and popular controverſies, of the Jews —— This perſuaſion encourages me to ſolicit, that you would hear, what I have to offer in defence of the principles I have adopted, with lenity and candour.

4 To my conduct and character in early life, which was ſpent among my own countrymen on the public theatre of Jeruſalem, all the Jews are no ſtrangers.

5 They all know my life, and the liberal education I received, if they were diſpoſed ingenuouſly to atteſt it —— They all know that I was educated in the ſtricteſt ſect of our religion, and that I embraced the principles of the Phariſees.

6 And now do I ſtand at this tribunal for my firm and avowed belief in that tranſporting promiſe, which God ſolemnly made to our illuſtrious forefathers.

7 A promiſe! after whoſe expected bleſſedneſs the whole community of Iſrael fervently aſpires

aſpires—and to attain which all the twelve tribes day and night ſerve God with unremitted ardour of devotion — and yet becauſe I cheriſh this common hope, O king Agrippa, am I purſued by the whole body of the Jews, with unrelenting enmity and rage.

8 What! is it a thing abſolutely incredible with you, That the great God is able to reanimate the dead!

9 I once thought it my duty to do every thing in my power to cruſh the cauſe of Jeſus in its birth.

10 Accordingly in Jeruſalem, I diſtinguiſhed myſelf by my zealous endeavours to ſuppreſs it — Great numbers of the Chriſtians I confined in jails —— to me the high prieſts granted their commiſſion to harraſs them — I ever gave a chearful ſufferage to thoſe who were reſolved to aſſaſinate them.

11 In every ſynagogue by my orders they were mangled with ſcourges and puniſhed with extreme cruelty—By the tortures I inflicted I obliged them to calumniate and revile their leader—At laſt, the exceſſes of my unbounded fury againſt them would not be circumſcribed within the narrow limits of Judæa—My madneſs inſtigated me to overleap its boundaries, and perſecute in foreign towns and cities.

12 But as I was travelling to Damaſcus with an unlimited commiſſion from the high prieſts,

13 on the public road, about the middle of the day, I ſaw, O king Agrippa, from the parted clouds, all on a ſudden, an ineffable light, infinitely more dazzling than all the effulgence of the ſun, dart and blaze about me and my companions.

14 We were all inſtantly ſtruck to the earth—where as I lay proſtrate I heard the following words, in Hebrew, ſolemnly uttered —— Saul! Saul! why doſt thou perſecute me — [o] It is madneſs for thee to contend with a ſuperiour power!

15 Trembling, I ſaid, Lord! who art thou?—The voice replied——I am Jeſus, whom thou art perſecuting.

16 But riſe——for I have now appeared to thee to con-

[o] Σκληρον σοι προς κεντρα λακτιζειν. This expreſſion occurs in the *politeſt* writers——Namque inſcitia eſt Adverſum ſtimulum calces. *Teren.* Phormio, Act. 1. Scen. 2. V. 28. See *Mer. Caſaubon* in loc. *Edit. Var.* 1686.

ſtitute

ſtitute thee a miniſter and a witneſs of what thou haſt ſeen, and that thou mayeſt publiſh to the world the truths I ſhall in future time reveal to thee.

17 I will be thy guardian amidſt the rage of the Jews and the fury of the *Heathens* —to whom I will depute thee,

18 to pour the light of truth upon the mental eye —to diſpel the gloomy darkneſs from their benighted ſouls—to reclaim them from the adoration of falſe, to the worſhip of the true God—— that [p] by embracing my religion they may obtain a total remiſſion of their paſt ſins, and finally ſecure a bleſſed immortality among the virtuous.

19 To the ſolemn commands enjoined me by this heavenly viſion, O king Agrippa, I have not been diſobedient.

20 But to the Jews in Damaſcus firſt—then to Jeruſalem—afterwards to all Judæa —at laſt, to the Heathen nations, have I publickly proclaimed the indiſpenſable neceſſity of repentance, and of a devout and holy life.

21 It is for theſe principles, and for this conduct, that the Jews ſeized me in the temple, and violently attempted to murder me.

22 But by the powerful interpoſition of my God I have been reſcued from every danger—and now ſtand before you this day a monument of the divine mercy—— freely declaring to the noble and ignoble no other truths but what Moſes and the prophets have expreſsly aſſerted:

23 for example, that the Meſſiah would be [q] liable to ſufferings—that he would be the firſt perſon who ſhould be raiſed from the grave to *abſolute* immortality—and that he would diffuſe a moſt glorious and ſacred light in the world to illuminate both the Jews and the Gentiles without diſtinction."

24 Here Feſtus interrupt-

[p] Ἵνα is not governed on ἡγιασμένοις, but put in conſtruction with λαβεῖν, that they may obtain, by embracing my religion, a total remiſſion of their paſt ſins. See note on Chap. xiii. 39.

[q] Παθητὸν *liable to ſufferings.* Οὔτε γὰρ ἐκεῖνον. κ. τ. λ. *Pythagoras* conceived the Deity, not to be impreſſible or *paſſive* (παθητοὶ) but to be a pure, conſcious, inviſible, incorruptible intelligence. *Plutarch* Numa, p. 118. Who in reward of their virtue were diveſted of mortality and a *liableneſs* to human ſufferings, παθητὸν. *Plutarch Pelopidas*, p. 522. *Edit. Steph.* 8vo. Gr.

ed

ed his discourse by suddenly exclaiming with a loud and vehement voice — Certainly Paul you are mad! Your profound erudition hath disordered your intellects!

25 The apostle replied — My understanding, most illustrious Festus, is not disordered — What I utter is the dictate of sober truth and sedate reflection.

26 I appeal to the king, before whom I speak with this freedom, for the truth of my declarations — His majesty, I am persuaded, is not ignorant of any part of these public transactions — These things were not done in some obscure retreat.

27 Do you believe, O king Agrippa, the predictions of the antient prophets? — I am conscious you believe them.

28 Agrippa then said to him — You almost induce me to turn Christian.

29 Would to God, the apostle replied, that all my present auditors were not *almost*, but *altogether*, such as I am — except in the single circumstance of these chains.

30 After he had said this, the king, the procurator, Bernice, and the rest of the company rose up, and withdrew.

31 Saying, as they went out, one to another — This unhappy person hath done nothing that deserves either death, or imprisonment!

32 and king Agrippa freely told Festus, That he ought in justice to have been discharged, if he had not appealed to the Emperor.

## CHAP. XXVII.

1 IN consequence of the procurator's resolution to send the apostle to Rome, he and some other prisoners were committed to the care of a Roman captain called Julius, who was a centurion of the Augustan cohort.

2 We therefore, in company with Aristarchus a Macedonian, a native of Thessalonica, embarked on board a vessel belonging to Adramyttium, that was to sail along the coasts of Asia minor.

3 The next day we arrived at Sidon — where the Roman officer treated Paul with singular humanity and kindness — permitting him to visit his friends here, and to receive any favours they were pleased to confer.

4 Sailing from Sidon we met with contrary winds, which obliged us to coast along the island of Cyprus.

5 After passing the sea that washes the shores of Cilicia and

and Pamphylia, we diſembarked at Myra in Lycia.

6 Here the centurion meeting with an Alexandrian veſſel that was bound for Italy, he put us on board of her.

7 We afterwards ſailed extremely ſlow for a conſiderable number of days together—and with a great difficulty at laſt got oppoſite Cnidus — but were obliged by contrary winds to take ſhelter under the ſhore of Crete, oppoſite Salamis.

8 After paſſing this town with great difficulty, we put into an harbour called the Fair havens, very near the city Alaſſa.

9 Having ſpent ſo long a time in this ſhort voyage hither, and it being no longer ſafe to venture upon the deep, as the Jewiſh [r] feaſt of tabernacles was now paſt, Paul adviſed them to reſign all thoughts of putting to ſea in ſo critical a ſeaſon of the year.

10 I am perſuaded, Sirs! ſaid he, that the future part of our voyage, if you are reſolved to proſecute it at this time, will be attended with great loſs and very imminent danger, not only of the freight and the veſſel, but of our own lives.

11 But the Roman officer paid greater regard to the judgment of the maſter and pilot of the veſſel, than to this advice of the apoſtle.

12 The port we had now put into being extremely incommodious for wintering a ſtorm, the major part were of opinion to quit it, and, if poſſible, to make the harbour of Phœnicè — a much more convenient haven in the iſland, bearing ſouth-weſt and north-weſt.

13 In the mean time a ſouthern gale ſprung up —— which inſpired us with fond hopes that now all our wiſhes would be happily accompliſhed —— We therefore immediately weighed anchor, and coaſted along the ſhores of Crete.

14 But we had not proceeded far before we were aſſailed by a dreadful [s] hurricane, called by the ſailors [t] Euraculon.

15 The veſſel being ſeized

[r] 25th of September.

[s] Ανεμος τυφωνικος by the deſcription given of it by the *Greek* claſſics, exactly anſwers to the *Spaniſh* term, *Tornado*. *Ariſtotle* deſcribing it, ſaith, Τη κυκλῳ κινησει σρεφει. *Meteor*, *Lib.* 3. c. 1. Αφνω τυφων επιγενομενος και περιδινησας την ναυν. *Lucian* de verâ Hiſt. Lib. 1.

[t] This is the reading in the *Alexandrian* MS. and is *probably* the true original lection.

and

and invaded by the invincible fury of this tempeſt, and utterly incapable of[u] bearing up againſt its dreadful aſſaults, we were driven at its mercy.

16 Happening however to be run under a little iſland called Clauda, we with great difficulty, at laſt, hoiſted the boat out of the veſſel.

17 The ſailors having got it overboard, for its greater ſecurity they[w] undergirded the ſhip with ropes —— Being then dreadfully afraid of being carried among the quickſands on the coaſt of Africa, they took down the main maſt —— and let her drive.

18 The ſtorm ſtill continuing to rage with unabating violence, the crew next day threw the freight of the ſhip overboard.

19 The day after, we aſſiſted them in throwing into the ſea the tackling of the veſſel.

20 And now the gloomy tempeſts having for ſeveral days together intercepted from us the ſight of the[x] ſun, the moon and the ſtars, and ſtill raging with the ſame dreadful violence, we entirely reſigned all hopes of ever preſerving our lives.

21 The ſhip's company, harraſſed by the tempeſt and by deſpair, having taken no refreſhment for ſome time, Paul ſtood up, and thus addreſſed them—You ought to have followed, Sirs! my ſalu-

[u] Αντοφθαλμειν is a very elegant expreſſion. Literally, *look the ſtorm in the face. Blackwall.* S. Claſſics. Vol. i. p. 15. This very comphatical word is often uſed by *Polybius.* Αντοφθαλμειν δυνησονται τοις πολεμιοις. p. 16. The Carthaginians were not able to *face* the Romans in arms, αντοθθαλμησαι, p. 69. That it may appear with what a formidable nation Annibal dared to *cope,* αντοφθαλμησας. p. 112. The Achæans with their own forces dared to *meet* the Lacedæmonians *in front,* αντοφθαλμειν. p. 133, *See alſo.* p. 169. 216. 300. 302. *Edit. Hanov.* fol. 1619.

[w] This expedient was practiſed by the *Antients,* in imminent danger, to ſecure the veſſel.—Sine funibus

Vix durare carinæ
Poſſint imperioſius
Æquor. *Horat. Lib.* 1. *Ode* 14. Vſ. 5.

[x] Αηρ γαρ περι νηυσι βαθεῖ ἡν, ȣδε σεληνη
Ουρονοθεν πρȣφαινε· κατειχετο γαρ νεφεεσσιν.
Ενθ' ȣτις την νησον εσεδρακεν οφθαλμοισιν.
Ουτ' ȣν κυματα μακρα κυλινδομενα ποτι χερσον
Εισιδομεν πριν νηας εὐσελμȣς επικελσαι. *Odyſ.* I. Vſ. 144.

Tres adeo incertos cæcâ caligine ſoles
Erramus pelago, totidem ſine ſidere noctes. *Virg.* Æn. 3. 203.

The Syriac Verſion reads *Moon,* See *Mill.*

tary

tary admonitions, and not have embarked from Crete—by which means you would not have incurred these imminent dangers and unhappy losses.

22 But I now exhort you to dispel your fears—for there shall not be the loss of a single life—the vessel *alone* will perish.

23 For last night the angel of that God, whose messenger I am, and whom I worship, appeared, and thus accosted me:

24 "Paul! banish thy fears!—Thou must stand at Cæsar's tribunal—Thy God will mercifully save, for thy sake, the lives of every individual that are in the vessel with thee.

25 Dispel, therefore, I entreat you, all your terrors—for I am persuaded that God will certainly accomplish this his solemn declaration.

26 Let me assure you, That we shall be driven upon some island.

27 About the fourteenth night, as the ship was tossing up and down, in the Adriatic sea, in every direction, at the mercy of the winds and waves, about midnight the sailors imagined they were not far from some coast.

28 Accordingly they sounded, and found the depth fifty fathoms—a little farther they again tried the depth, and found it only fifteen.

29 Being now seized with dreadful consternation, lest they should be driven upon rocks, they cast four anchors out of the stern—and waited the return of morning with extreme ardor and impatience.

30 The crews intention was now to abandon the vessel——and accordingly they hauled the boat over board, under pretence of casting anchors from the prow.

31 Paul, conscious of their design, said to the centurion and to the soldiers——If the sailors do not stay in the vessel, to navigate it, it will be impossible for you to save your lives.

32 The Roman soldiers hearing this, instantly cut the ropes that fastened the boat to the ship, and let the waves carry it away.

33 In the mean time, while all were now eagerly waiting for the dawning of the day, Paul begged they would take some refreshment—[y] "Your

[y] That this is the only just translation of the original, see *Blackwall* S. Classics, Vol. ii. p. 172. 4to. *Howel*'s History of the Bible, and *Pope's Odyssy*, 12. 175.

expectation

expectation of the fourteenth, which is to-day, hath been ſo intenſe, as hath prevented you from taking your uſual repaſt, and you have continued all the whole day to this moment without eating any thing.

34 I therefore beg you would take ſome refreſhment —This is abſolutely neceſſary for the ſupport of nature — Be aſſured that an hair of your heads ſhall not periſh.

35 When he had ſaid this, he took bread, and after devoutly offering his pious acknowlegments to God before them all, he broke it, and began to eat.

36 His encouragements and example revived their dejected ſpirits — and they alſo partook of a common repaſt.

37 The number of all on board were two hundred ſeventy-ſix.

38 After they had refreſhed themſelves, they lightened the veſſel by throwing the wheat, with which it was laden, over-board.

39 When the morning dawned, they deſcried land —but knew not to what region it belonged—They diſcovered alſo a bay with a ſhore, into which they intended, if poſſible, to run the veſſel.

40 They cut therefore the cables to which the anchors were tied—they unlooſed alſo the bands that faſtened the rudders——they hoiſted the main ſail—and made directly for ſhore.

41 But happening to fall into a place where two contrary currents conflicted, they run the veſſel aground —— The prow was fixed deep in the ſand, ſo that all the force they could exert was not able to extricate it —— The ſtern was ſhattered and diſunited by the violence of the billows.

42 In this critical emergency the ſoldiers adviſed it as highly expedient to maſſacre all the priſoners, that none of them might ſwim to ſhore, and make their eſcape.

43 But the centurion, willing to ſave Paul's life, rejected this cruel propoſal — and gave orders that thoſe who could ſwim ſhould throw themſelves firſt into the ſea, and gain the ſhore.

44 Afterwards the reſt of the ſhip's company, ſome upon planks, ſome upon the fragments of the veſſel—— every individual, got ſafe to ſhore.

## CHAP. XXVIII.

1 AFTER this wonderful deliverance, we found that the name of the

iſland we were caſt upon was Melitè.

2 Its natives, who were [z] barbarians, treated us with ſingular humanity —— for they benevolently received us all into their houſes, and made large fires to dry our wet cloaths and warm our benumbed limbs.

3 Paul having, among others, gathered a bundle of fagots, and laid it on the fire —a viper ſprung out of the flame and faſtened on his hand.

4 When the barbarians ſaw the deadly animal hanging at his hand, they ſaid one to another——Undoubtedly this wretch muſt have committed murder — tho' ſaved from a wreck, yet divine juſtice purſues him, and hath devoted him to this dreadful fate!

5 The apoſtle ſhook the venomous creature into the fire, without feeling the leaſt unhappy conſequences.

6 The natives in the mean time kept their eyes intenſely fixed upon him — expecting every moment to ſee the terrible effects of the poiſon, in either cauſing him to ſwell, or inſtantly to drop down dead — But after they had viewed him for ſome time in anxious and painful expectation, and found none of the uſual ſymptoms enſue, their former ſentiments of him were changed into devout aſtoniſhment and awe — and they declared he was a God.

7 On that coaſt, where the veſſel was wrecked, lay the eſtate of the governor of the iſland, whoſe name was Publius — This gentleman gave us a friendly reception, and entertained us at his houſe for three days with great humanity.

8 The father of this gentleman happened now to be confined to his bed by a dyſentery and fever—Paul went into his chamber — prayed — laid his hands upon him —and miraculouſly reſtored him to perfect health.

9 The report of this tranſaction being ſoon ſpread over the iſland, all the inhabitants, who laboured under any indiſpoſitions, went to the apoſtle, and were miraculouſly cured.

10 The people therefore made us the moſt grateful returns—treating us with every civility——and at our reimbarking generouſly provided us with every thing we might want in our future voyage.

11 After a ſtay of three

[z] That is, who did not ſpeak the *Greek* or *Roman* language.

months

months in the iſland we went on board an Alexandrian veſſel, which had happened to put in there by ſtreſs of weather——in whoſe prow were painted the [a] figures of Caſtor and Pollux.

12 Our next diſembarkation was at Syracuſe—where we ſpent three days.

13 From this city ſailing in an indirect circular line we arrived at Rhegium—and after our firſt days voyage from thence a ſouthern gale happening to ſpring up we arrived in two days at Puteoli.

14 Meeting here with ſome Chriſtians, they importuned us to ſpend a week with them—After which we ſet out for Rome.

15 The Chriſtians in the imperial city, having received information that we were upon the road, came to meet us as far as [b] Appii forum and the Three taverns—— The ſight of theſe affectionate perſons inſpired the apoſtle with tranſports of joy and pious gratitude to heaven.

§—16 UPON our arrival in the capital the centurion immediately delivered up the priſoners to the præfect of the prætorian guards—but to Paul was indulged the [c] liberty of living in a private apartment, along with one ſoldier only who was appointed to guard him.

17 After Paul had been in Rome three days he ſent for the principal Jews who were at that time in the city—and when they were convened together he thus addreſſed himſelf to them—— "My brethren! I am as you ſee a priſoner—But I have not incurred this miſery and diſgrace for any injuſtice to my countrymen, or for any violation of our ſacred laws—I was ſeized at Jeruſalem, and came into the hands of the Romans,

18 who, after repeated examinations of me, unanimouſly judged that I ought to be ſet at liberty, as I had perpetrated no crime that deſerved death.

[a] Theſe were twins, the ſons of *Tindarus*, and the ſuppoſed tutelar Deities of all ſeafaring people.

[b] This place is mentioned by *Horace* in his journey to *Brundiſium*.

——— Inde Forum Appî
Differtum nautis, cauponibus atq; malignis. *Horat.* Lib. i. Sat. 5.

[c] No doubt *Julius* the centurion gave the præfect of the prætorian guards a minute account of the voyage, how the apoſtle predicted the wreck of the veſſel, and the miraculous cures he had performed in *Melitè*. This accounts for the kind treatment he now experienced at the court of *Rome*.

19 But as the Jews violently oppoſed this determination in my favour, I was compelled to the neceſſity of appealing to Cæſar's tribunal—not however from any baſe ſtudied deſign to aſperſe and condemn my own country to the Emperor.

20 I have, therefore, called you together, freely to converſe with you on the ſubject that hath occaſioned my confinement—For I am loaded with this chain for my firm belief in that illuſtrious Perſon, who ſo long hath been the object of Iſrael's moſt fervent expectation.

21 To this the Jews replied —We have had no mention of you in any of our letters from Judæa—nor have any one of our countrymen who hath come to this city ever reported any thing criminal you had committed——or indeed gave us any accounts at all of you.

22 We ſhould be glad however to have your ſentiments on the topic you intimate—tho' we can aſſure you, this new ſect, that hath lately appeared in the world, is univerſally decried.

23 Having accordingly fixed a day, a very conſiderable number of them met at his houſe—to whom he gave a minute account of the Chriſtian diſpenſation—exhibiting its evidences before them — interpreting the various predictions of Moſes and the antient prophets — and by all the powers of argument and perſuaſion inforcing the principles and doctrines of Jeſus —He diſcourſed to them on this ſubject from morning 'till evening.

24 Theſe arguments convinced ſome of the truth of Chriſtianity—but were rejected by others.

25 This their variety of ſentiments concerning the Chriſtian ſcheme occaſioning a mutual contention and diſagreement among them, the aſſembly broke up——Paul concluding with the following expreſſions—Very juſtly hath the holy ſpirit, which inſpired the prophet Iſaiah, characterized the *preſent* temper and diſpoſition of the Jewiſh nation in this paſſage:

26 " Go to this people and ſay to them—You ſhall hear repeated accounts of the moſt amazing miracles, but they ſhall produce no conviction in your minds — you ſhall even behold frequent diſplays of ſupernatural power, but ſhall not acknowledge it to be divine.

27 For the perception of this people is blunted by preposſeſſion, ſo that it is impoſ-



ſible

ſible to gain admiſſion to their heart by the avenues of any of their ſenſes—for they have neither the faculties of ſeeing, hearing, or underſtanding to beſtow on any ſcheme that hath a tendency to produce a general reformation and amendment of life among them.

28 Let me therefore ſolemnly aſſure you that upon *your* wilful rejection of this divine religion, God hath appointed it to be propagated among the *Heathens*, who will give it a willing and favourable reception.

29 After he had pronounced theſe words, they went away warmly engaged in mutual debates on this ſubject.

§—30 PAUL lived at Rome two whole years in an apartment he hired —— where he gave a friendly reception to all who waited upon him,

31 publickly aſſerting the truth of Chriſtianity —— explaining its nature—and enforcing the principles of its great author with undaunted freedom and unmoleſted liberty.

THE END OF THE FIRST VOLUME.

## ERRATA in Vol. I.

*Page* 3. *ver.* 9. *for* fay — *read* — faw
21. *ver.* 3. *for* no was — *r.* — was no
34. *ver.* 3. *for* illuſtrous — *r.* — illuſtrious
88. *Note, for* σωματο& — *r.* — σωματ&
171. *ver.* 59. *for* this father — *r.* — his father
188. *Note, for* οινονε χευει — *r.* — οινον εχευεν
201. *ver.* 11. *for* is denoted — *r.* — are denoted
217. *ver.* 6. place reference (c) at *hath*
277. *ver.* 24. *for* woman — *r.* — women
289. *Note, for* επι καλυφθεισαν — *r.* — επικαλυφθεισαν
312. *Note, for* επαυτοφρω — *r.* — επαυτοφωρω
372. *Note,* for *Antonius* — *r.* — *Antoninus*
382. *Note, for* πεεισομαι — *r.* — πεισομαι
453. *ver.* 18. *for* for fomenting — *r.* — or fomenting
459. *ver.* 10. *for* ſufferage — *r.* — ſuffrage
463. *Note, for* comphatical — *r.* — emphatical

## ERRATA in Vol. II.

*Page* 15. *ver.* 13. *for* inſtrument — *read* — inſtruments
38. *ver.* 10. *for* raptures — *r.* — rapture
48. *ver.* 19. *read,* expreſſes it
59. *Note, for* καινεμον — *r.* — καινεμου
90. *ver.* 4. *for* abſolved — *r.* — abſorbed
119. *ver.* 3. *for* imagined — *r.* — imagine
121. *Note, for* δειποπου — *r.* — δεσποτου
123. *ver.* 21. put *and* before *ſupremacy*
129. *Note, for* Ελληνεςτου — *r.* — Ελληνες του
*Ibidem, for* θωρηματων — *r.* — θεωρηματων
157. *ver.* 4. *for* deſigned — *r.* — deigned
160. *ver.* 10. *for* church — *r.* — ſcheme.
187. *ver.* 24. *for* miniſters — *r.* — miniſter
188. *ver.* 17. *for* perfectly — *r.* — perfectly
215. *ver.* 1. *for* ever — *r.* — never
279. *ver.* 19. *for* your virtue — *r.* — virtue
286. *ver.* 10. dele comma at *theſe.*

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